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CHARLES · WILLIAM · ELIOT
PRESIDENT OF HARVARD, 1869-1909
CHARLES · WILLIAM · ELIOT
COLLECTION
IN · HONOR · OF · HIS · NINETIETH · BIRTHDAY
MARCH 20TH 1924
EX DONO
HARVARD ALUMNI ASSOCIATION

THE

University & City of Oxford,

DISPLAYED

IN A SERIES OF SEVENTY-TWO VIEWS,

DRAWN AND ENGRAVED

BY J. AND H. S. STORER:

Accompanied with

A DIALOGUE,

AFTER THE MANNER OF CASTIGLIONE,

BY ROWLEY LASCELLES, Esq.

Of the Middle Temple, Barrister:

AUTHOR OF THE HERALDIC ORIGIN OF GOTHIC ARCHITECTURE.

Entrance to the Botanic Garden.

S.W. VIEW OF OXFORD.

THE

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OF

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DISPLAYED IN A

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PUBLISHED BY SHERWOOD, NEELY, AND JONES.

SOLD BY ALL THE BOOKSELLERS AT OXFORD.

1821.

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HARVARD COLLEGE
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TO THE

CHANCELLOR, MASTERS, AND SCHOLARS,

OF THE

UNIVERSITY:

TO THE MAYOR, ALDERMEN, AND BURGESSES

OF

THE CITY;

AND TO

THE REPRESENTATIVES IN PARLIAMENT

FOR

THE UNIVERSITY AND CITY

OF

OXFORD:

THIS WORK,

IS RESPECFULLY DEDICATED,

BY

THE PROPRIETORS.

PROËMIUM TO THE DIALOGUE.

THE Public have long been calling for some fresh publication concerning OXFORD, upon a plan different from every foregoing one.

In presenting this as such, we hope we shall not be charged with presumption or arrogance. Such an undertaking is not so difficult as may be imagined. First, because the subject itself is inexhaustible; and next, because to be new and original, it is only necessary to think with sincerity and candour, and to write as we think; to let the heart speak freely upon paper "in a general honest thought," without regard for party, or consciousness of any personal, feelings.

For this, as well as for other reasons, we have thought the public would prefer that form of writing, called a DIALOGUE. A Dialogue has the advantage of being didactic, without being either dogmatic or sceptical: it may have uniformity of design, with variety of sentiment and character. With all the convenience of a continued text, the very interlocutory nature of the composition allows of those replies, additions, corrections, and qualifications; of that contrariety of opinion, and referential observation, which make the subject of appendixes, *notes*, and prefaces, in any other form of writing. All which appendixes, &c. break the unity of the discourse, while they interrupt the attention, and distract the recollection of the reader.

Nor is the writer of a Dialogue responsible for the opinions of the persons who take a part therein, further than it is at his peril, if he notices and sets down any thing at variance with plain

sense; with manly liberal feeling; with the duties of a good Christian; or of a real lover of his Country and the Laws.

There have been many forms of Dialogue-Writing from the time of Xenophon and Plato, to that of Cicero and of Lucian, among the ancients; as well as from that of Castiglione, down to Hume, Lord Lyttleton, and Bishop Hurd, among the moderns. In selecting Castiglione for our model, we do not profess to copy his manner of writing, or to imitate him any further than by making the other sex also a part of the company, and sharing in the conversation.

In this discourse upon Oxford, we do not profess either to repeat all that is contained in those very useful books called *Histories, Companions, &c.* The very privilege of discourse is selection.

Instead of presenting the reader with naked catalogues and crude materials, for himself to prepare and distil the spirit from; in a Dialogue, the subject-matter is more concocted, and assimilated into a substance better-adapted for intellectual nourishment.

The cursory review only of the characters, opinions, and taste, which have prevailed at different times in our Universities, or even an historical sketch of those venial errors and follies, from which the best and wisest are not exempted; this, if made with well-meant candour and fairness, and with a pardonable boldness, may afford no ordinary moral.

Another advantage of a Dialogue is, that, whereas a *History*, or a *Description*, is confined to one *point of sight*, just as much as any single painting; in a Dialogue, on the other hand, there are as many points of sight as there are speakers, and each may vary his distance from the object, approaching nearer, or withdrawing further, in order to view it under every imaginable variation of light and field of vision.

Such a discursive way of treating the subject may accommodate men of business, who *cannot* spare much time to read; and men of pleasure (lovers of light reading), who *will* not. And while it may make some readers think, it may save others the labour and cost of thinking.

Our object, however, is not to pronounce judgments, but to induce men to think who are willing to do so, and to judge for themselves. The question now at issue between the Universities and their opponents is here set in view; and the latest speculations on the subject of our National Establishments in Church and State, together with our National Education, are observed upon: adverting to another topic not unconnected with the former, and also of itself a matter of general interest,—our National Architecture, which makes so prominent a feature in the portraiture of Oxford.

In conformity to the reigning taste, the Work is enriched with graphic representations; and that in such abundance, that the first of every three leaves is a copper-plate. The reader may, if he pleases, consider the Dialogue as being merely ancillary to the Plates. At least, the Dialogue is only a Discourse, naturally arising from a view, first, of the objects themselves, on the spot; and then, of a faithful engraving exhibited to the reader.

A running title at the head of the page in Roman capitals, will serve as a rubric or directory, indicating the order of taking the subject by the arrangement and classing of the different Colleges.

We have only to add, that we presume not to derogate from any work past, or in preparation. As we should feel a gratification in exciting a fresh curiosity to study such works, so we fear no collision with us, in the career we are now taking. And so far from deprecating competition,—we invite it.

CHARACTERS OF THE DIALOGUE.

FALKLAND.

IL CORTEGIANO.

The Lady GERTRUDE.

EDGAR, *her Son.*

ÆLFRIDA, *Sister to Edgar.*

YORICK, *Mute and Scribe.*

A

DIALOGUE

UPON

THE UNIVERSITY,

&c.

I REMEMBER perfectly well the evening when the party was formed for going down to Oxford to spend a few days there. It was in the month of June that we were all assembled at Lady Gertrude's house in London, where she was fond of bringing together small companies of not more than five or six persons, so that the conversation could always be general. She used often to object to the custom of having larger parties, whether at dinner or of an evening, as they necessarily split into separate *cóteries* or *tête-a-têtes*, each throwing the rest of the company out of the conversation. She thought it was taking too much pains to assemble two or three dozen or more of people for communications, that it seems were settled better between two, the rest taking no part therein; so that each pair might just as well whisper to each other in the streets, or at home. She thought this was any thing but the being social. But that evening the above party having returned from an airing in Hyde Park, and orders being given that no visitors should be admitted, Lady Gertrude, after some other topics of conversation had been discussed, and a pause of some seconds had intervened, took occasion to say (addressing herself to Falkland)—

You have often promised me to give Edgar some idea of Oxford University, where it was his father's intention, you know, to have sent him. Had he lived, he would not only have accompanied him in person, but he would have fixed our residence somewhere in the neighbourhood of that renowned seat of letters. He was of opinion that the most precious part of life, that when the heart first opens itself to friendship and sentiment, should not be denied to one's family, and cut off from those who were most deeply interested in its character and success. That happiness was denied him; but his last moments were consoled by the anticipation that you would prove a more able guide to my son, uniting, as you do, to the accomplishments of a scholar, those of a philosopher and divine.

EDGAR. We have the advantage too of a distinguished foreigner, who is now on a visit to us, and who is to remain here a few days; for it is easy to see such a conversation will not be exhausted in one or two days, even though the longest in the year.

ÆLF. I for one should like extremely to hear you converse at large on so interesting a subject.

FALK. For my part, I have no objection to the proposal. Especially as there is one of the company who is accustomed to view this and most subjects with the eye of a man of the world. He is of the modern school, which is apt to view an admirer of the ancients as dogmatical; who may retort it, that the world is at least inclined towards the opposite bias of being sceptical.

IL CONTE. Falkland will not object to my taking a different view of the subject from that which he delights to contemplate. Our views may be different, without being inconsistent: since they will be found to be only the varying aspects and bearings of one and the same thing.

FALK. True; a little discrimination and clearness of

statement, will reconcile what ancient and modern prejudice have separated as with a play-house screen: which aids for a time the purpose of plot and counter-plot, but as the piece advances towards the catastrophe, the screen vanishes; all the parties meet together in the last act in perfect harmony with each other, and the curtain drops.

Æld. How much I should like to see Oxford itself, or a good panorama of it.

Lady G. We shall all go down there to-morrow morning. I have given the necessary directions for our journey, and Falkland has supplied us with descriptions, maps, and pictures, that vie with each other in liveliness and accuracy.

Falk. But you are not to imagine, that in an excursion for a few days, even with the assistance of these guides, and of your humble servant for a *Cicerone*, that we can know Oxford: indeed, to know Oxford well, and to examine all it contains, would require years, and might even furnish occupation for a whole life.

Il Corteg. It is not too much to say several lives.

Falk. We must hastily survey it in the compass of eight or ten summer days. In that time, however, we shall collect materials enough for the mind afterwards to ruminate upon. Besides, though this is your first visit, I hope it will not be your last.

—We all hoped so indeed: and thus man proposes, but God disposes—

Il Corteg. These books may be useful assistants, but I like better the project of seeing and discoursing upon the object placed before our eyes. The attention is more struck, and the recollection fixed, by holding up to view the object itself, than in formal histories in chronological order,—beginning with the founders of the respective colleges,—the lists of benefactors,—the laying the first stone of the several buildings, and so forth, with a world of notes, &c. I should

like *first* to see and know the tree itself, and to taste its fruits; afterwards, to know who planted it. Then, and not before, I should be curious to enquire, who watered its growth, and trimmed its luxuriance, stirring and enriching the soil about its roots; who first fenced it by enclosures from outward injury; but, above all, who adjusted to it the vigourous graft of reformation.

EDGAR. How is Oxford situated? Are the environs pleasant, and the landscape beautiful?

FALK. Most enviably so. To the north is a fine plain which extends to the horizon, richly covered with pasture and wood; through which, for many miles, the Cherwell, stealing along as in ambuscade, from the foliage and intervening objects, emerges to view, for the first time, at Oxford, on the eastern extremity. While on the western, the Isis files round at the point where the plain is limited by the hills, and manœuvres, in many an evolution, to a plain on the south, through which it passes, after its union with the Cherwell, to the Thames. The hills on the east approach quite close to the city; while those on the west, more oblique in their position, seem, as it were, withdrawing from it: the level between, is but a junction of the plains on the north and south, forming one continued platform of land. A small eminence in the centre, whereabouts the old castle stands, was the original site of this city, the name of which should be pronounced and spelt Oxfor*t*, and not Oxfor*d*,—a variance, which has suggested some ludicrous etymologies. For Caer, in British, means fort;—it was the fort of Osney, and Caerfax, Quatrevoix, &c. are only corruptions upon a transposition of the two syllables; subtracting from the latter, the Æolic digamma.

ÆLF. But go on with your description of the landscape, the first appearance of the city itself, and the impression it makes on travellers who are not antiquaries.

FALK. From one of its towers, (that of Merton), you have a bird's-eye view of the south part of the plain, and over its lengthened expanse, you can trace at leisure, the wanderings and union of the two rivers. Iffley and Nuneham appear in the distance.

"From the high grounds to the east and south-west," says an eloquent and observing writer, in Rees's Cyclopædia, "the appearance of Oxford is singularly picturesque and interesting. It comprehends groups of towers, pinnacles, spires, domes, and turrets, intermixed with solemn masses of foliage; and surrounded by verdant meadows, intersected by several streams. Occasionally, the latter present an ocean-like appearance; when the swollen waters overflow their natural bounds, and inundate the flat lands. At such times Oxford seems like an island: but it is an island filled with monastic palaces, intermixed with groves and gardens. This effect is not unfrequent in the seasons of spring and autumn. Its site plainly indicates a monastic origin. The external features too, of the city, and the customs of its inhabitants, are expressive of its primary establishment. It formerly contained nineteen monastic houses. Its natural position is neither a military, nor a commercial one: but its rivers, as well as the city itself, have called forth the classical and harmonious strains of various poets;—of Cowley, Pope, Prior, of Philips, and Warton. Other modern authors have attuned their respective lyres in praise of this '*modern Athens*,' as Camden styles it."

IL CORTEG. With more quaintness than truth, you will allow. As philosophers called themselves not "wise men," precisely, but "lovers of wisdom;" so these, or any other seminaries of learning, should as modestly be styled the followers, or, lovers of Athens; a city which was not filled merely with temples, and the apparatus of institutions, nor peopled with elegant scholars and adolescent

academicians, but displayed in its grown men, who composed its senates and armies, the second, (if not the first) standard of Grecian *polity*, as well as taste and virtue.

FALK. Admitted,—but we owe it to such places as Oxford and Cambridge, that we know of that standard. We owe it to these that we can read the record of it; or, indeed, that we possess that record at all.

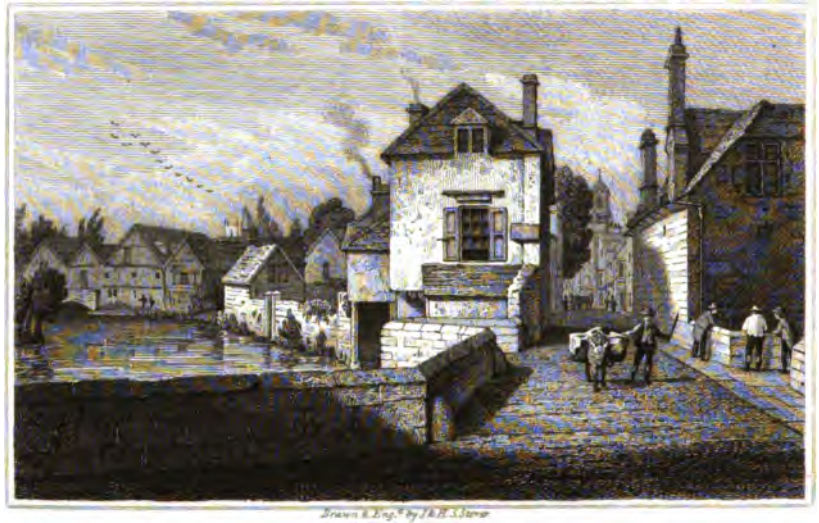
ÆLF. But to continue the description.

FALK. "The approaches to the city," says the above writer, "from London on the east, as well as from the north, west, and south, are all very striking and beautiful, yet each dissimilar in appearance and effect from the rest. From the east, Magdalen College Bridge, with the groves and towers of that College, together with the rich botanic gardens, are seen near the foreground,—over and beyond which, peer around, the towers and spires of All Saints and St. Mary's Churches, and those of Christ Church College to the left. On passing over the Bridge, and proceeding up High Street, the fronts of several colleges, churches, and private dwellings are gradually and successively unfolded to the sight. The street is broad and long;—it has a gentle bend or curve along its whole extent. At every step, the passenger is struck with new objects and fine combinations; and what with the tower of Caerfax, &c. completing the vista at the extremity of the above side-scenery, on both hands,—the whole 'forms a street-scene of unrivalled variety and beauty.'"

EDGAR. In what direction does the street bend?

FALK. It forms an irregular arc, or a succession of arcs with several centres. A line, a quarter of a mile in length, drawn due east and west, subtending the broken arc, would terminate at the extreme points of Caerfax and Magdalen Towers.

[illegible]



Drawn & Engd by J & H. Storer

BRIDGE STREET.

London, Pubd July 1 1813 by Sherwood, Neely & Jones

OSNEY LOCH.

Drawn & Engd by J. A. H. S. Storer

(View from)

CHRIST CHURCH WALK.

London, Pubd July 1 1815 by Sherwood, Neely & Jones.

Storer del. et sculp.

BOAT HOUSE.

Li Contro. I wonder that Espriella, the traveller, whose letters are written with so much spirit and good taste, as well as good feeling, should object to the bend of this street, as a defect. For, if you take away that bend, there are innumerable streets in Europe that surpass it: whereas, few, if any, are said to vie with it at present;—the effect is entirely owing to that accidental circumstance. It is for this reason, that such a street should never be seen from a high tower, giving a bird's eye view,—but from the pavement; nor should the spectator be confined to any one spot, though it presents several interesting points; one particularly, just before you arrive at Queen's College on one side, and University College on the other; for the pleasure of surprise is given by the gradual opening of the scene, disclosing ever-new vistas. Viewed from an eminence, nothing is left for the imagination to expect, and the whole charm is broken; while, to a person proceeding along the pavement, the very motion of the spectator gives the scene all the magic of a slowly-circulating panorama.

Falk. The other entrances to Oxford, though not so grand, are highly interesting; each is calculated to excite emotions of curiosity. A broad street, planted with elms, and skirted by the Observatory, together with St. John's College, is the approach from the north: while the southern entrance is from meadows, over three or four bridges to the noble towers and turrets of Christ Church, with its stately avenue of elms. On the west the road is formed in a curious and singular style of architecture: an artificial causeway, or raised road, with several bridges over different branches of the Isis, has been formed through the level meadows, for a full mile in length, and nearly in a straight line. At the eastern termination of this are a lofty conical mound, formerly the keep of the Castle, with an ancient

castle-wall and some modern towers, now converted into a county gaol."

EDGAR. What extent of ground do the whole buildings of this city occupy?

FALK. An area of one mile from north to south, and about the same from east to west. On the south-east and west it is skirted by meadows; and on the north by corn fields. The latter side was formerly guarded by three different lines of fortification: a bold *fossé* at some distance from the buildings, extended east and west, from river to river; and a lofty wall, with bastion towers, enclosed the chief buildings of the city on the same side. The city of Oxford, with its immediate suburbs and liberties, comprises 14 parishes, and about 13,000 inhabitants, exclusive of students.

EDGAR. What place would you fix upon as the best point for the subject of a panorama?

FALK. To give Oxford completely in one view, is the property of no single point on which you can stand. That which *maps* Oxford best, is the summit of Caerfax Tower: this stands in the central point, at the intersection of the two main streets, giving a large section of High Street from west to east, and the whole extent of that other street, running south and north from St. Aldate's to St. Giles'. At St. Aldate's end it presents a scenographic elevation of Christ's Church, and after stretching due N. W. by the foot of Caerfax to St. Mary's (the Magdalen), it tacks due north along the colleges of Baliol and St. John, expanding as it goes along into a considerable volume; before its termination at St. Giles': at that extremity, is an interesting group of elms. This extreme point of Oxford on the north, anciently called the Bocardo Gate, is flanked by the Observatory, and is the dividing point for the two roads leading

ST GILES'S CHURCH.

Remains of
REWLEY ABBEY.

to Worcester and Stowe. This station of Caerfax presents, besides a fine prospect of the surrounding landscape, a rich view of the schools, St. Mary's fine steeple, with the Radcliffe dome on the right hand, the spectator's face being supposed directed due north. On the left, or westward, he sees underneath him the Castle, and north-west, the College of Worcester; beyond which are the ruins of Rewley Abbey.

Ælfrida looking here towards her mother with an inquiring eye, as Lady Gertrude appeared fatigued, the company all rose up, and having arranged the hour of starting the next morning for Oxford, they retired to their respective chambers to rest.

The next evening they arrived, without any very remarkable occurrence, at Oxford. They devoted the following day or two to refreshment after their journey, strolling about the town, first to see its habitations and environs; viewing also the different prospects near and distant from the towers of Merton, Caerfax, and Magdalen College, the leads of Radcliffe Library, and the spired steeple of St. Mary's.

Il Cortegiano enjoyed all the advantages of foreign acquirements united to our national character: having not only had preceptors of this country, but being of an English mother, who had married a person of distinction abroad. So that, not only were his taste and notions English, but he spoke the language itself, just as every one may be expected to speak their mother-tongue. In the course of these rambles, he had an opportunity of refreshing his recollection of all he had ever read and heard of Oxford, by referring to the best authors who have written upon the subject, especially one of peculiar liberality, candour, and good temper, qualities ever in the train of modest unassuming worth. And Falkland remarked, that this kind of excellence is the more rare and valuable, in an age when the spirit of monopoly is so prevalent among authors, that out of every ten, each would

smother, if he could, the other nine; just as the Dutch do with their spices, out of ten heaps they burn nine, in order to keep up the price of the remaining one.

And here I should have mentioned a thing which I find I have left behind me at Slough, and the reader must positively come back with me to Slough after it. It is, that Lady Gertrude and her company amused their minds on the road, by listening to Falkland's recital of the origin of the University. This subject beguiled the length of the journey in those intervals, when their attention was not called off by the scenery of the country through which they passed, or by some other more than commonly interesting object on the way. They breakfasted at Slough, to which place I would certainly recommend that traveller to go and breakfast, who said, he should like to go to one country, (I forget which), if it were only for the express purpose of dining well:—and to some other, (which I forget too), for the mere pleasure of supping there. We breakfasted, then, at Slough; after which, having seated ourselves in the landaulet, where Lady Gertrude placed Falkland and me, in the front seat, and Il Cortegiano by her side,—Edgar and Ælfrida sitting of course in the cabriolet, from whence they could join in the conversation or not, just as they liked.—Il Cortegiano addressing himself to Falkland, with that inimitable courtesy which was so natural to him.—

And now, most gentle reader, as we have gone back to Slough, and have returned with what we wanted, we will put it by, if you please, as I have no occasion for it just at this moment. We will take it for a luncheon bye and bye, when we shall have better stomachs for it. You seem to be muttering something or other, and to look sour and discontented? But remember you are put under my direction for a time, and if you are not quiet, I shall be obliged to put you, not only under a straight allowance, but a straight

waistcoat. Really you are grown quite preposterous! How can you expect ever to get out of your ignorance at this rate?—And your ignorance is the only real cause of your madness.

The discourse on the origin of the University, lasted for so great a part of their journey, that, what with allowing for various interruptions, from surrounding or passing objects, &c. and dining on the way, it closed only just as they were arriving at Magdalen Bridge, and were about to enter High Street. The next day or two,—but you have had this before.—

Early, then, in the morning of the —— of June, they commenced their particular tour round all the colleges; taking them, according to a plan suggested by Falkland, and arranged and approved of with one voice, in the following order. They were agreed, that it was unnecessary to view the colleges chronologically, like an historian; or, ichnographically, like the guides. For the improvement or advantages of each, are not as their standing; nor their beauty, as the place, (or site), they may occupy. They preferred following a third series, in which each college might be viewed so as to make it have its advantageous effect, single, as well as in concert. And as they were all sensibly touched by the neat, domestic, and truly English style prevailing in the dwellings of the townsmen, as well as in their looks and manners, with much of the *raciness* of the Saxon times about them, the company preferred examining those colleges first, whose buildings and establishment were most in unison with that national tone, as dear in itself, as it is consonant to every English heart. They resolved, therefore, to view these first: and, afterwards only, the more splendid establishments attempted in the highest of the pointed style; concluding with those built after the classical orders. They, accordingly, directed their steps to High Street, at a very early hour;

before the townsmen, or almost the porter of any college, were up; and pleased at the stillness and silence of a morning, which ushered in one of the finest summer days we ever witnessed; and admiring, as we went along, the effect of the shadow, which is never so fine as towards the setting and rising sun, we stood still, about the middle of High Street, directing our eyes due southward; when Edgar addressing himself to Falkland, began the conversation in the following manner.

Drawn & Etch.d by J. & H. S. Storer.

UNIVERSITY COLLEGE.

London, Pub.d Oct.r 1. 1827. by Sherwood, Neely & Jones.

was carved by Grinlin Gibbons.

UNIVERSITY COLLEGE.

EDGAR. How stately and tranquil is the character of this edifice. It is situated at the very point where the street takes a new direction or sweep, imitating the reaches of a magnificent river, which presents a new creation at every turn to the traveller.

IL CORTEG. It is built in the castellated form, and is crowned with ogee battlements.

FALK. This is University College: it extends in front 260 feet, and you may observe it has two portals towards the street, with a turret over each. Let us enter the principal court to the west.

This statue over the gateway on the outside, is that of Queen Anne; and this other within is of James the Second: the only other statue known of that prince, is in the court behind Whitehall. This quadrangle, castellated in the manner of the street front, is 100 feet square.

LADY G. I like the uniformity of the three sides of this quadrangle, so well adapted to the exterior front; but above all, the elevated tone of architecture on the fourth side, which is opposite to the entrance.

FALK. That handsome range along it, of pointed windows, belongs to the Chapel and Hall. Do you not think that oriel window in the centre, with the two canopied niches under their common pediment, containing the clock, suit the genius of the place?

LADY G. Yes: but I perceive the Chapel door is open.

FALK. The ceiling of this chapel was formerly of wood, and in nothing remarkable; but it has been removed for this pointed groined ceiling you now see. The Corinthian screen was carved by Grinlin Gibbons.

IL CORTEG. I wish he had carved it any where else.

FALK. Its form and workmanship are worthy of being otherwise appropriated. It should have a kindred receptacle.

IL CORTEG. Certainly, it has no business here.

ÆLF. How beautiful is this basso relievo on Sir William Jones's monument.

FALK. Flaxman has here represented our great oriental philologist, formerly of Harrow School and of this College, but since chief justice of Bengal, translating and digesting the Hindoo laws from the sacred books of Vedas, which the Bramins, you observe, are reading before him.

EDGAR. The tigers' heads, I suppose, are the emblem of Bengal: and as Mr. Wade, I think, elegantly expresses it 'the caduceus, the emblem of eloquence, by its magical touch, brings the Hindoo and Grecian lyres in unison.'

FALK. Among other remarkable men who were of this College, were Radcliffe, the great benefactor of Oxford; Carte, the historian; Potter, the author of the Grecian Antiquities; Lord Herbert, of Cherbury; Sir George Croke, chief justice of England; but better known, perhaps, as the subject of the Law Reports, under that title; Abbot, the archbishop of Canterbury; and above all, Ridley, the martyr; though mentioned last, yet not the least of its worthies.

Doctor Johnson was very fond, too, of frequenting the common room of this College. His bust accordingly is put up there, along with those of Sir W. Jones and Alfred; upon this last I shall say nothing, as to its likeness to the original, for want of evidence.

IL CORTEG. Of that, perhaps, we can know as little as we do of the "pension issued by him to students out of his exchequer," before there was any exchequer at all.

FALK. I suppose then you are sceptical about Alfred's having been the founder of this college?

IL CORTEG. Not in the least, I assure you. So far from having any *doubt* on the subject, I am *certain* he was not.

FALK. William, archdeacon of Durham, was the founder; of whom we know little more, than that he had been rector of Wearmouth; that he died and was buried at Rouen; of which see he had been made archbishop. How he can have been of this college, as it is said, I know not; since it owes its existence to his will, which was not performed by his executors, till forty years after his death; an event which happened in 1249. But as no college whatever existed at that time, he may be considered as the first founder of one at Oxford; though in point of date, the founding and building of Merton was prior to the execution of William of Durham's will. Its very name, too, makes it probable it was the first.

IL CORTHE. I have read the controversy by Smith, with what Chalmers says upon it, and I concur with you in opinion; but I doubt that Alfred created the general society, called the University; as I am not sure that any corporate bodies existed before the thirteenth century.

FALK. We shall advert to that more fully another time.

EDGAR. The donation by William, if it does not pre-suppose a college, created one. And it has been observed, though the persons who enjoyed his bounty, were not a society; the persons who managed and distributed the fund, were called a University, (as they are also in the very donor's will), and acted as such. Smith is right, when he says, that neither buildings nor quadrangles are of the essence of a college.

FALK. He might have added, no more are charters, benefactions, or any property whatsoever. Property may be necessary to the making a society a complete, substantive, person in the eye of the law; and charters, were subsequent forms, borrowed from the Roman law; to which the kings, in imitation of the popes, put their seal; by virtue of their *sovereign*, and for the sake of their *fiscal*, prerogative. This college was the visible representative of these institu-

tions, which before existed at common law, previous to the formation of charters;—before you had any archives to receive them;—or any records at all. But that a university existed, beyond time of legal or chartered memory, is most certain: as much as it is, that Parliaments, or Wittenagemotes existed; though, record-repositories contain few, if any, traces in proof of such, previous to the reign of John. This reasoning is confirmed by Chalmers, when he says, "At what time this corporation was completed, is uncertain:" plainly, because it represented a body, existing before time of memory, whether written, or oral.

EDGAR. It is remarkable, too, that the king is visitor; and that the title of the principal is master; that being the highest academical degree for ages, before the epoch of chartered foundations. And it is admitted by Chalmers, that Alfred may have been the founder of the University at large, though not of this particular endowment.

FALK. This particular structure, however, is not so very old; being erected in the year 1634 only. It remains now to pass into the hall adjoining. This is accounted one of the finest rooms, in the pointed style, at Oxford. It was begun in the time of Cromwell; but was not finished till sixteen years after his death. In 1766, the fire-place, then in the centre, was removed to this wall on the south: and this mantle-piece added, in the same pointed style. There was no chimney before.

LADY G. (Addressing herself to Il Cortegiano, here observed): we need not go into the Library, the detached building south of this quadrangle; we have not leisure to see all; more interesting objects demand our attention during this short stay: we can survey the principal and grand features only.

IL CORTEG. We are entirely at your disposal.

FALK. Anciently, these Colleges had no distinct Library.

Chests contained the few volumes they possessed; and they met, according to Anthony á Wood, once or twice in the year, for the purpose of delivering them out; taking written acknowledgments from the borrower. Indeed, at one time, they had not so much as a distinct Oratory or Chapel. The members of this College for a long time attended divine service at St. Mary's, or at St. Peter's in the east.

EDGAR. From this usage, perhaps, is derived the custom of the heads of certain colleges still preaching at parochial churches, on some set days of the year.

FALK. Or, perhaps, these services are commutations for certain prayers, ordained by certain founders to be offered up for the repose of their souls.

IL CORTEG. Such offerings contribute (equally without their being so intended), often to a very different kind of repose, and still *more lively entertainment* of the congregation.

EDGAR. We can go out through this passage, on the east side, by the smaller court.

FALK. This second quadrangle, if it may be so called, having three sides only built upon, is eighty feet in length; the fourth being open to the south on the master's garden. His lodgings occupy the eastern, and part of the northern side. It was built entirely at the expense of Ratcliffe; of whose munificence, Oxford presents far and near, at every glance and step, some grateful memorial. In the distant prospects of Oxford, his dome constantly attracts our observation. It might have been inscribed on that building (as a cenotaph), the words which are put up at the Cathedral of St. Paul, in commemoration of Sir Christopher Wren: "*Si monumentum quæras circumspice.*" Ratcliffe, founded also, at this college, two travelling fellowships, each with a stipend of £500 per annum, to last ten years for each successive stipendiary: the first five years to be spent abroad.

ÆLF. This quadrangle is very judiciously in the character of the larger one.

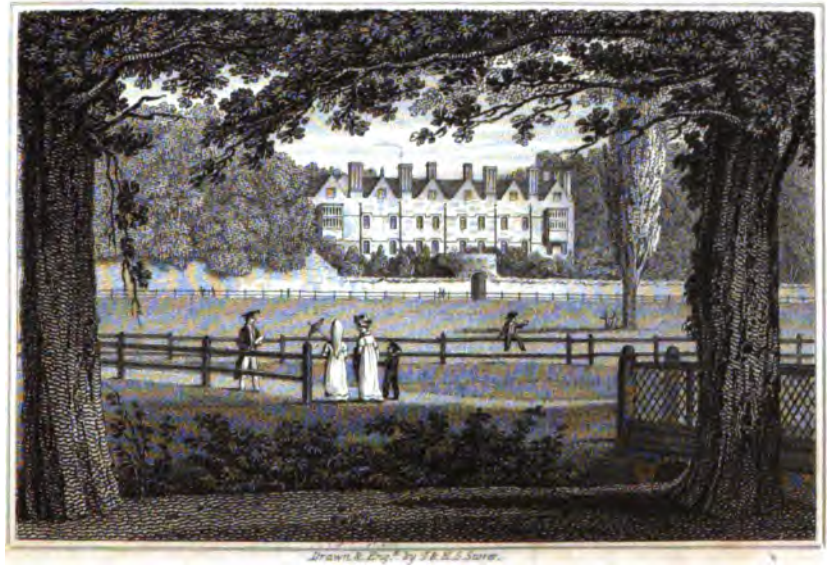
FALK. The statue you see over the gateway, is that of Radcliffe; and the other, on the outside, is the statue of Mary, consort of William the Third.

ÆLF. It is as delicate as filigree-work, this fan-shaped tracery, (I think you call it), which adorns the vaulting of these gateways.

FALK. "A great benefactor to this College was Walter Skirlawe, Bishop of Durham; though, probably," says Chalmers, "in a still more considerable degree to other places. Besides the erection of several bridges and gateways; the repairs also of churches in his diocese; he built, at his own expence, a great part of the tower of York Minster, usually called the lantern. He founded a chantry, besides, in that church; erected part of the beautiful cloister of Durham; and a chapel from his name, at some parish in Holderness."—In 1403 he gave a manor to this College, and presented some valuable MSS. to the library. "He was born at Skirlaw, in Yorkshire; and, it is said, eloped from his father's house when a boy. He gained access to the University, and applied so assiduously to learning, and formed such connexions, that he passed successively through several sees to that of Durham. It is added, his parents remained ignorant of his situation till he was bishop of the latter diocese; when he revealed himself and conduced to the comfort of their declining years."

LADY G. It is surprising he did not reveal himself a little earlier in the career of his good fortune?

IL CORREG. The story would hang better together, if he had not known who his parents were; or, could not find them out before.



MERTON COLLEGE.

From Christ Church Walk.

MERTON COLLEGE.

ÆLF. How sweet and solemn is this grove by moonlight. These tall elms spread their magnificent tracery to a prodigious height, and yet their summits reach half way only up the tower.

EDGAR. Are these the far-famed bowers of Merton? Or rather those more secluded recesses in the garden, from which, in the heat and stillness of noon, we contemplated the prospects south-east of Oxford?

LADY G. Or that other sylvan arcade; the avenue, a quarter of a mile in length, of Christ Church walks, which seems more to belong to this college?

FALK. And that arcade shews, that avenues were originally an imitation of the perspective in pointed architecture; and not this of those, as Warburton has fancied.

IL. CORTEG. And fancied more, I think, with the eye of a poet or painter, than with that of a philosopher. We know, that the first attempts at ornamental gardening (in the infancy of that art), were barbarous imitations of buildings, streets, and cities; of temples especially; copying the mathematical divisions in architecture; its vistas, even to its very sculptured ornaments; such as frets, labyrinths, love-knots, Catharine-wheels, stars, &c. &c.

This eastern window of the chapel is a fine specimen of the pointed style, worthy of the place and building to which it belongs.

FALK. It is faithfully described by Mr. Wade. He speaks of these mullions dividing it into seven lights, each light terminating, as we see here, in an enriched cinque-foil, surrounded by a pyramidal canopy, which is crocketted.

which was originally intended to extend as far as Corpus Christi College. Thus, in its present state, the edifice consists merely of a choir, together with north and south transepts, and this tower. The tower rises from the intersection of the transepts with the choir, and its effect, now we are close to it, corresponds to the expectation it raises in so many of the prospects of Oxford from a distance. Its present height, however, is in due proportion to the structure as it now stands."—Extend the nave, and you would have to elevate the tower.

LADY G. This whole fabric is so beautiful, as a specimen of the rich pointed style, that I should be sorry to see any alteration.

IL CORTEG. It would certainly spoil it. The upper part has all the lightness, as Mr. Wade says, all the richness and elegance of effect, resulting from a combination of large windows enriched with tracery. Those battlements above them are most delicately pierced with open work, resembling the wards of a key; and the whole is suitably surmounted by pinnacles, richly studded with crockets and finials.

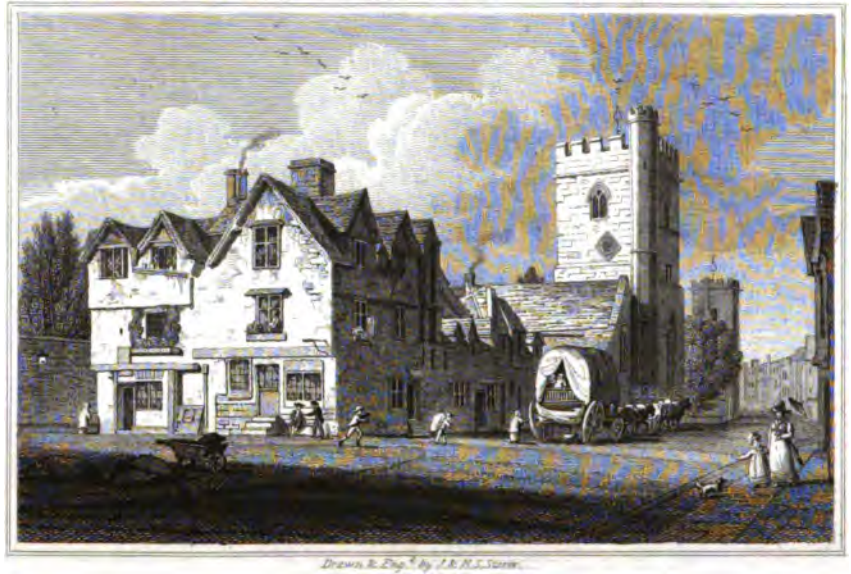
LADY G. Do you not think that the eastern window, when viewed from without in the smaller entrance, or court, wants height to produce the full effect of gracefulness, or grandeur?

FALK. I do; but you will agree with me in admiring, without abatement, those two statues over the gateway, of Henry the Third and the founder, in canopied niches.

LADY G. I regret only that they are defaced.

EDGAR. But, in strictness, only the western portion of this line of front, can be considered as belonging to the college; for this is still a parish church (of St. John the Baptist), as much as that other called the church of St. Mary Magdalen, opposite Baliol College; which, also, is a beautiful specimen of the rich pointed style.

FALK. But is that, or any parish church, so scrupulously



Drawn & Engd by J. & H. S. Storer.

ST MAGDALEN'S & ST MICHAEL'S CHURCHES,

(with the Old Houses which were taken down 1822)

London, Pub.d June 1, 1822 by Sherwood, Neely, & Jones.

preserved and well-furnished as this of St. John, in collegiate hands.

Lady G. Their scrupulousness in this respect (though it could not protect them from the tyranny of visitors, but perhaps, rather invited and tempted it), may be collected from what is shewn in the old vestry here: where are still to be seen many fragments of painted glass, shivered to pieces in times of turbulence.

Il Corteg. Or by the ignorance of repairers, or the negligence and ignorance of some of their employers.

Falk. This inner-garden court, which you enter through this finely-groined gate-way, which also is called an Oriel arch (the meaning of which term we shall find upon visiting the college of that name), is 110 feet in length by 100 in breadth.

Ælf. How charmingly neat and regular it is; and though castellated, it has not the less a conventual air for all that.

Falk. It was built in 1610; distributed, as then usual, into three stories, with an embrasured or fret-wrought battlement.

Il Corteg. It is disfigured, however, by that tower, displaying the five orders in hotch-pot, over the further gateway, in which we have the taste of king James as well as his effigy.

Falk. We shall have a replicate of just such another barbarism at the schools.

As for the library, with its windows ranged in two stories, the upper one a tripled casement projecting, the lower one single, narrow, and sharply pointed, it is noticeable rather for being very old fashioned than for any thing else.

Edgar. And also for having been the first that was built at Oxford.

Il Corteg. The same may be said of the hall and common room, that they were the first precedent in their kinds.

FALK. But this is not so extraordinary when it is considered, that the college itself was built before any other, and that it was recommended for a model by one of our kings, to the founder of the earliest college at Cambridge.

IL CORTEG. There must be something more in it than that. Merton is singularly happy in many points that give it a peculiar interest. We have noticed some already.

FALK. There seems to have been a conjunction or galaxy of bright luminaries in this college, which, like the occasion of all great fortunes, may at first have been fortuitous; if it be not attributable to the wise provisions in its statutes, with which I do not profess myself acquainted. It was here that the four celebrated doctors flourished, William Accum, Duns Scotus, Bradwarden, and Wicliffe, who were named severally, the invincible, the subtle, the profound doctor, and the evangelical doctor. The last communicated a wholesome light and warmth to our religious institutions, that he may almost be said to have given a second life to them. And not to mention instances of worth wherein other colleges may vie with this in the having produced Hooper of Gloucester, the martyr (for other colleges had their martyrs too, as well as their translators of the Bible, whom they could place *pari passú* with Parkhurst, of this college); men of science, also, who might associate with Harvey, the discoverer of the circulation of the blood; dramatic poets and essayists equal to Sir Richard Steele; generals and patriots as memorable as Lord Essex, the parliamentary general; yet it is remarkable how much more historical fame depends, especially in a seat of learning, on producing such patrons of letters, collectors, and antiquaries, as Sir Henry Saville, Sir Thomas Bodley, and Anthony á Wood: who, together with all the illustrious men above-named, were formerly of this College. Nor must we forget Walter de Merton, the founder, a celebrated prelate and statesman of the 13th century.

LADY G. Who was he, pray?—FALK. An ecclesiastic, who after passing through several preferments, became chancellor of England. The guide-books say he enjoyed the king's confidence, and took a leading part in his counsels.

IL CORTEG. I suppose otherwise he would not long have been chancellor.—LADY G. Or at all; but go on.—FALK. In 1274, he was consecrated bishop of Rochester. His death in 1277, was occasioned by a fall from his horse, while fording a river in his diocese. I should have mentioned that he had been originally a student of Manger Hall.

EDGAR. Oh! now I understand how Anthony á Wood might after all have been born in a hall, which the guides say, and truly enough, is worthy of remark. A hall and a manger are the same thing—students at the inns of court, it is said, eat their way to the bar.

FALK. It is singular enough, that Merton having the earliest hall, library, and common-room, should be almost the only college that has not a chapel of its own, distinct from the parochial church.

EDGAR. But that one is such an example as must have reduced them to despair of imitating it; and as they have the exclusive use of it for at least six days and twenty hours of every week in the year, they might in all reason rest satisfied.

FALK. Ælfrida, what has Edgar been just now repeating to you, as you were standing under the gateway, that seemed to give you so much pleasure?

ÆLF. He was repeating that beautiful passage in Johnson's Tour to the Western Isles, which begins, "To abstract the mind from all local emotion would be impossible, &c."

IL CORTEG. I remember the passage well; but alas! what has a college-life to do with Runnimede, or Marathon and Iona! *Cuique suus honos.* A man owes something

to the earliest education of the nursery, which is ever under the superintendance of a woman: much to the school of his boyish years, which intervene between the nursery and college. Afterwards he is not a little indebted to the greater school of the world, and to that academy, or palæstra, the circus of his profession, in which he has many a lesson to learn and practice, and all the degrees of *initiation* in the secrets of business, before he can be admitted a true professor in his calling. In speaking, therefore, of a great man, we must not give *all* the credit exclusively to the college he may have belonged to. The discipline at college does much (that is, where it has its proper or any influence at all), may refine and instruct his intellectual faculties, giving him the key to science, and the implements or apparatus of the arts; but this is all.

Lady G. It does not even give him accomplishments—these are better acquired elsewhere; his taste and talent therefore cannot acquire either their inception or their maturity here; and it is well if he quits it, having his religious habits unimpaired.

Il Cortbg. Supposing him to turn out a good student, and to be influenced, as he ought to be, by the genius of the place, the enthusiasm inspired by these sacred spots, dear to his recollection of one very critical season of his life, will be to make him, if his condition of life affords the means, perhaps a good patron, and a benefactor or founder even of colleges, or of similar institutions, but nothing further.

Falk. The influence of our college instruction is sufficiently important and respectable to be satisfied with its just claims upon our gratitude and affections, without trenching upon those of our previous and subsequent education.

Lady G. Not to mention how many pass through their course of three or four years of residence, just as most fashionable young travellers make the grand tour of Europe,

asleep in a post-chaise! We may say even of Shakespeare, (if Oxford lays claim to every great man who has passed some of his time within its walls), that Shakespeare at least *passed through* Oxford in his journies to and fro between Avon and London: that though he belonged to no particular hall, yet he used to stop and sleep at *an inn*, and halls were anciently nothing else: the law-halls in London go by that name to this day. We may say that this had some influence, if not upon his character, at least upon some of his plays, in which there are passages alluding to this University where he had, in this manner, passed some of his time, at very interesting periods of his life. And we like the places wherein we have resided at such periods.

Ælf. Perhaps music has its greatest effect upon us, when it operates merely as a recollective sign. Places we have been long absent from, make a similar impression.

Falk. It is certainly of all superstitions and bigotry the most pardonable, that of loving to tread the spots where the great, the good, the learned have been; particularly where we have ourselves passed that season of life, when the affections are the most virtuous and most amiably disinterested. But the most *rational* gratification, in enumerating those whom Oxford claims among its most worthy, is to know how they *originally* and *ultimately* became so.

Lady G. Speaking of illustrious strangers at Oxford, there is one other circumstance which, in Ælfrida's opinion, will place this College in the good graces of her sex, and ensure its special protection. It is necessary to notice, that this College is always the hostel, or inn, set apart for the Queens of England, whenever they visit the University. Queen Catherine of Arragon, in 1518, and Queen Elizabeth, in 1592, were entertained in the hall here at dinner. Queen Henrietta, the consort of Charles the First, resided here an entire winter, I believe, or more. Lastly, in 1814, the Queen

of Wirtemburgh, the Duchess of Oldenburgh, and her brother Alexander, autocrat of all the Russias.

IL CORTEG. I had rather be a private gentleman, for my part. I think a free subject of England higher than an absolute prince. If I were every body's master, I am afraid I should not be my own. The true independence for man is, to be ever upon his good behaviour.—EDGAR. That, too, is the true liberty.

LADY G. By the bye, about common-rooms—you say this College gave the earliest precedent of them: in Cambridge they are called, it seems, combination-rooms?

IL CORTEG. I cannot guess why. The first common-room here, was in 1661. Chalmers passes a very just commendation upon them; and I can say from experience, that his eulogy is particularly applicable to that at St. John's College, where I saw a combination indeed, but it was of good manners, wit, and hospitality; for which I am indebted to the learned and agreeable editor of the ATHENÆ OXONIENSES.

FALE. The conversation and manners in these common-rooms, adapted, as they are, to the world, and not unworthy of a court, are a good substitute for the old monkish habits, and their ridiculous, even childish, sports, one of which was called King Christmas, or, the Lord of Mis-rule.

IL CORTEG. Such sports and recreations are any thing but indifferent. It is not to be told how much early associations in games and sports, from the cradle upwards, influence the imagination and passions of the boy and the grown man. This point, almost as much as any, or more than any, should be recommended to the notice of those who legislate on domestic and national education.

Drawn & Engd by J. & H. S. Storer.

FOUNDER'S CUP.

(Oriel College)

London, Pubd Sept. 1st by Sherwood Neely & Jones.

ORIEL COLLEGE.

EDGAR. This College reminds me of University; with the exception, that this has one gateway and turret only, and that it faces the west; while that has two, facing the north. Like that, the front is uniform; less imposing, indeed, but of better proportions. It has the same number of stories; lighted by ranges of windows, in the same form; and surmounted by a double ogee battlement. We have here, too, the fan-shaped tracery, most delicately wrought, as in the portal of that College.

ÆLF. But what means that upright post, stuck on the top of the ogees?

FALK. It was anciently meant, I suspect, to represent the cross on Mount Calvary.

LADY G. This battlement is by no means so gloomy and uncouth as that at University College.

FALK. But its principal feature, from which it derives its name, is the gateway of the turret, with its oriel window: presenting, moreover, to the eye of the spectator, in its great quadrangle, at his first entrance, other bay, or oriel projections, on the eastern side of the court. "Oriel," says Wade, "means a gate, porch, or portal. This part of every handsome building, was usually adorned with a large projecting window over the entrance: and hence, all windows of that shape and character, were called oriel windows; after the common figure of speech, a part for the whole. As French was the court language in 1324, when this was a royal messuage, inhabited by the Queen, it took, and has still retained its old name of oriel, or oriole."

IL CORTEG. I should have expected a better explanation

from the author who could write that book; and not repetitions of writers of *Guides de Voyageur*; who are rather too fond of using that figure of speech, called *the taking a part for the whole*. So far from defining oriel as he does,—deriving the window from the gateway, and giving one word for another, I should explain what the thing meant, and derive the gateway from the window. Oriel is derived from *orillon*, a French term, used in fortification; being that projecting work in a bastion, which is suspended like a swallow's nest, at the angles, and over the portal of castles; giving the besieged the advantage, which belongs to a prominent, or goggle eye, (as in the hare, for example), of seeing more of the horizon, and of every object around, beneath, and above, than can belong to a sunken eye, or to an ordinary window, fixed in the plane of the walls. When defence was no longer necessary, the contrivance was still kept in use, for the sake of airiness, sunshine, and prospect.

For a contrary reason, the gateway or portal was the oriel reversed; being concave and sunken, as the other was convex and prominent: for if this fell, or were swept away, it was no great matter; but if the other were abated, the assailants were in possession of the place.

To confirm this explanation of it, I need only refer you to the account given by the accurate and indefatigable Mr. Brewer, as to the origin of castellated houses; which, in truth, suggested the model of all the ancient colleges at Oxford.

It is enough to describe one of them in the words of Mr. Brewer; and I shall leave you to make the inference without adding a word more. The passage is in page 431 of his masterly introduction, topographical, historical, and descriptive to the Beauties of England and Wales.

"The buildings, (at Haddon Hall, in Derbyshire), surround two paved quadrangular courts; and the various

apartments into which they are divided, are extremely numerous; however devoid of elegance, or even of convenience. The *great hall*, situated in the principal, or outward court, was evidently the public refectory of the mansion': it has a raised floor at the upper end for the baronial family, and their most distinguished guests. Over one side, and likewise over a screen at the lower end, is a gallery, supported on pillars.

"The chief apartment, after the hall, is a gallery, 110 feet in length, and 17 in width; occupying one entire side of the second court.

"All the principal rooms by the way, with the exception of the gallery, were hung with loose arras, and the doors were uniformly concealed behind the hangings." I mention this, as more particularly applicable to the history of Merton College.

"This spacious edifice comprised within its courts, a chapel, having two side aisles; in one of which were placed, long oaken benches for the domestics.

"The oldest part of Haddon Hall, *a tower over the gateway*, on the east side of the upper quadrangle, is believed to have been erected about the reign of Edward III. and the chapel is of the time of Henry VI. But of the main building, not any part is of a later date than the seventeenth century: and the whole may certainly be received in outline, as an example of the castellated domestic style, which succeeded to the declined mode of actual castellation, finally abandoned soon after the reign of Richard II."

Mr. Brewer speaks, among other numerous instances, of Hampton Court, in Herefordshire. "This structure," says he, "was erected in the reign of Henry IV. and surrounds a quadrangular court, having a grand tower of entrance, in the centre of the principal front, and a smaller tower at each extremity. It is observable, that in this instance, the gateway is machicolated, and deeply embattled.

"Oxburgh Hall," he continues, "also presents curious lineaments of the style imitative of castellation, intermixed with the accommodations necessary for social intercourse. This building, which surrounded a square court, was entered by an embattled-tower gateway. An engraved view of this is inserted in Mr. Britton's Architectural Antiquities.

"Traces of the same style of architecture, may likewise be observed in the ruins of *Nether Hall*, Essex: a *brick* mansion, which originally surrounded a quadrangular court."

According to Dallaway, "In ancient itineraries, frequent mention is made, when describing castles, of armorial bearings in stained glass, at least in the great bay window; and at the solemn feasts, moveable tapestry was placed behind the high table, on the daïs, or raised platform at the upper end of the halls." Leland observed at Ludlow Castle in Gloucestershire, built early in the reign of Edward IV. windows of beryl; by which, it is presumed, he intended to describe a very superior kind of stained glass. Sculpture, however rude, was admitted at an earlier period, either over the machicolation of the gates, in the grotesque figures used as water-spouts, in escocheons, or in the effigies of some heroic individual.

The hanging tower at Constantinople, and the hanging bowed window, in several stories, over the portal of Northumberland House in the Strand, are nothing else but oriel windows. In ancient account books, we meet with the expression of *the oriel chamber*; so called from a recess formed by a spacious bow window, reaching from the ceiling to the floor.

Lady G. One would think we were hearing a description of all the Colleges and Halls in Oxford; four, and half of a fifth, only excepted.

Il Conte. Because these Colleges are after the classical, or rather the palatial, orders. And it is for this reason, that

you have recommended to us in this survey to take those last along with the Theatre, the Ashmolean Museum, the Printing-house, the Observatory, and the Radcliffe Library; with some others which belong rather to the City than to the University. But before we part, I shall give you a plan of a new college, according to my ideas of such an edifice, which will certainly be unlike any thing of the kind now in Oxford, or, indeed, elsewhere.

Falk. The rooms in the turret over this gateway, are used as the bursary, and also as the archives of the College. The buildings on the south and west were begun in 1620; on the north and east in 1637; and the whole quadrangle was finished about the year 1640. Primate Blencowe, alone gave £1300 towards it: for though, nominally, this is a royal foundation, it is, in fact, a private one. Adam de Brom founded it: he was chancellor of Durham, and archdeacon of Stow, having also the living of St. Mary the Virgin, Oxford. In the hope of obtaining the royal patronage (and bounty also), to preserve his infant institution—*prolem sine matre creatam*—which his own circumstances could not afford the means of doing, he surrendered the whole to Edward II. Nor was this pious stratagem without the desired success. The king became its foster-father, granted a new and extended charter, made an addition to its endowment, enlarged the society's power of making purchases, and appointed De Brom himself the first provost. In the first year of his reign, Edward gave a spacious building called Le Oriole, &c,

Il Cortes. Excuse my interrupting you here; for I perceive you are going after the manner of the guides and historians of Oxford, to open the college rent-roll, and to deduce all its titles and conveyances in legal order, with the list of the benefactors, college-livings, number of exhibitions, &c. &c. These things may be very interesting in their

proper place; may be viewed with no ordinary complacency by the possessors of them, and by those who derive, or hope for, benefits under them. But the world does not feel its mouth water at the description of such lickorish entertainments, though the moral to be conveyed is harmless enough, no doubt, and sufficiently obvious.

FALK. I shall spare you then *this* gratification; but as an admirer of our English jurisprudence, you will take pleasure in hearing of the striking instance (recorded by all the guides), of right recovered after a long lapse of time. In the year 1726, the original statutes were revived, having lain *dormant* (not quite *dead* however), since the year 1326; and the Bishop of London was, upon solemn argument, pronounced *not* to have the power of visitation; notwithstanding that he and his predecessors had (under a second body of statutes), usurped the exercise of that power, during a space of no less than 400 years.

EDGAR. How neat is this quadrangle in its general appearance, having one character or expression: displaying, too, on that eastern side, an elevation characteristic of the place. It comprises, I suppose, the hall and chapel-entrance. How highly ornamented is the centre with its semi-hexagonal and embattled portico.—ÆLF. And it is advantageously presented to notice by an ascent over this flight of steps.—FALK. Observe the roof surmounted by two small cupolas; on one of which are painted the arms of England, as in the time of Edward II. with the *fleurs de lys*: and on the other, the plume of ostrich feathers; a bearing assumed by the royal patron of this College as the first Prince of Wales.

LADY G. I am particularly pleased with those two niches terminated by their coronal canopies enshrining the statues of the second and third Edward; and still more with that sculpture, in the smaller niche, of the Virgin Mary holding the child Jesus in her arms.—IL CORTEG. The semi-circular

pediment crowns well the centre of the façade, placed in the van before that series of well-proportioned and pointed windows, flanked on each side with a lofty bay projection.—FALK. The remaining sides of this quadrangle, three stories high, as you see, are the buildings for the ordinary purposes in colleges, residence of fellows, scholars, students, &c.—IL CORTEG. The double ogee battlement, continued all along the eastern side, is of a better style than that at University.

FALK. These armorial bearings on the several doorways, are the arms of various benefactors. The apartments of the provost are on the northern side: the western and southern sides contain chambers for the rest of the society. At the south-eastern corner is the entrance to the chapel; and this large eastern (pointed) window, was the work, I understand, of Peckett, after a design by the ingenious Dr. Wall, of Worcester, to represent the presenting of our Saviour in the Temple.

LADY G. I am afraid we have not time now to go in.—FALK. You may take it, upon my word, that it is lofty, well-proportioned, and commodious, having a peculiar neatness. The great beauty of the hall you may enjoy on the outside, where you may observe its spacious and pointed windows. I will not shock Il Cortegiano by taking him in to see a repetition of the prevailing barbarism at Oxford, and elsewhere throughout England—a Gothic hall decorated with the Grecian orders; the style in this one is Doric. Nor will he, perhaps, break his heart for not having seen three portraits there at full length, that of Edward II. in his coronation robes; of Queen Anne, by *Dahl*; and of the Duke of Beaufort, by Soldi.—IL CORTEG. We can see these some other time.—EDGAR. I had rather see the portraits of Dr. Joseph Warton, of Scroggs, and Lord Chief Justice Holt; of Sir Walter Raleigh; of Prynne, the great republican and antiquary; of Lloyd, one of the seven bishops whom

James II. sent to the tower: all of whom were once of this seminary.

FALK. There was another student here, whose portrait I had rather see than that of almost any you have mentioned; the great Butler, bishop of Durham, author of the wisest book, written in the best style, of any in the English language. He taught the analogy of government under Providence here and hereafter.—IL CORTEG. It is said, however, that he murmured at that Providence, being, without any reason apparent to himself, about to die at no very advanced age, and shortly after having been raised to the highest pinnacle of rank and power to do good, the great aim and action of his life.—FALK. Remember, he was but a man: we must draw a curtain over the weaknesses of human nature.—EDGAR. I have heard, that having been also bishop of Bristol for twelve years, he expended every shilling he had received of the revenues of that see on the repairs of its cathedral alone. But his Analogy of Religion, natural and revealed, is the edifice that will immortalise him.

FALK. I could show you two ancient and very curious cups here of silver.—IL CORTEG. Unless Lady Gertrude is particularly anxious about them—FALK. The cup of the founder is far from inelegant in its shape; the bruises it has met with scarcely apparent. It is of silver-gilt, and was found after Cromwell's time behind some wainscotting, where it had been hid for safe custody and forgotten. Six ample lips project round its brim: the lid, studded round its edges with that kind of open work which ornaments the diadem-part of crowns, is surmounted with a ball and cross. The general form of it is that of the horn-cup, a truncated cone used commonly in the country parts of England and Flanders. The arabesque-work which endamasks its surface seems elegant.—IL CORTEG. At first I thought the Lombard signature to be a monogram, to express the three initials of

Drawn & Eng^d by J. & H. S. Storer.

LIBRARY ORIEL COLLEGE.

London, Pub^d June 1 1830 by Sherwood Neely & Jones.

ORIEL COLLEGE.

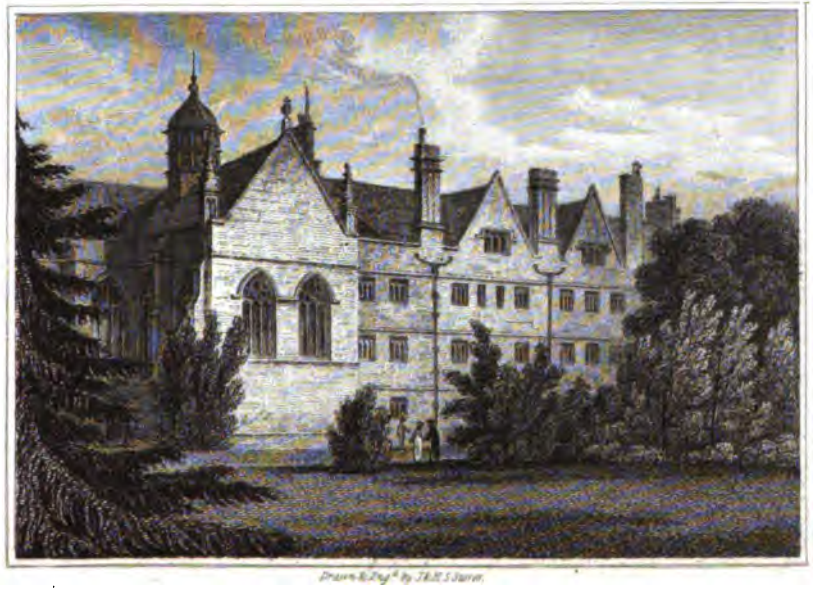
Adam de Brom's name?—FALK. The letter E in Lombard capitals is repeated in several of the compartments; the initial of the second Edward, or of Eleanor his mother, consort of Edward the First. The breadth of the base is three inches and three quarters: of the brim five inches and three quarters: and nine inches and three quarters give its entire height.—ÆLF. These things never look so well in the original as in the engraving.—FALK. And that arises from the pleasure afforded by imitations of one art in another. IL CORTEG. All pictorial imitations are beautiful *per se*. Even a toad would make a good picture.

FALK. We have now wandered into the inner court, which lies due north of the great quadrangle we have just quitted. This additional pile of building, on the eastern side of this inner quadrangle, was raised at the expence of Robinson, primate of Armagh, that munificent benefactor, not only to this College, but to every spot he ever resided in. Provost Carter gave the other wing in 1730. This building between (which faces the north), is the library, built after a design of Wyatt. It is considered to be one of the most perfect pieces of architecture in Oxford; but it wants the advantage of situation.—IL CORTEG. The front, with equal grandeur and simplicity, exhibits, I see, only the Ionic order. "All the parts are great and commanding," as Wade says well, "the ornaments few; the whole harmonious."—FALK. It contains, among other subjects of curiosity, a picture by Vasari.—IL CORTEG. Which, I am sorry we cannot wait to see.—FALK. Its subject, however, is no less than a group of Italian writers, two of whom are great favourites with you; *Petrarch*, *Politian*, *Boccacio*, and *Dante*. There are also in this room two fine pillars, which are much admired.—LADY G. We can see these, too, another time.

FALK. The other curiosity is a manuscript commentary on Genesis, written by a monk of the fourteenth century.

What makes it most interesting to the antiquaries or monks of this age, is, that the initial letter of the dedication, which is to Duke Humphrey, surnamed the good Duke of Gloucester, contains a curious illumination, whose subject is, the author himself presenting the work to his patron. It contains, also, an autographic memorandum made by the Duke, of the manuscript having been so presented to him, dated at the manor of Parkhurst. Mr. Warton supposes this to have been one of the very books given by Duke Humphrey to the University, and said to have been lost on their dispersion at the æra of the reformation, and the subsequent visitations, as so many of the rest really were, with their most beautiful illuminations.

Lady G. Give me the reformation, and with it one book only, and if I must make an option on the matter, I do not care if you make illuminations, or even bonfires, of the rest.



WADHAM COLLEGE.

Drawn & Eng^d by J & H S Sears

WADHAM COLLEGE.

(from Trinity College Garden.)

London, Pub^d Oct 1 1831 by Sherwood Neely & Jones

WADHAM COLLEGE.

FALK. I am glad to find they have laid open the front of this College. It was formerly masked by an enclosure.—IL CORTEG. Improvements proceed commonly by steps: for the enclosure they have substituted this very ungraceful iron palisade. The next step, I hope, will be, to sweep the palisade away.

LADY G. I like the plain and homely character of this front. It seems a suburban villa, well suiting its rural situation; for it is scarcely in town, and seems more connected with the parks north-east of Oxford. It has, like the older Colleges and Halls, a tower of a moderate height over the gateway in the centre. Above is the bay projection *a l'oriel*, crowned with a pediment.

FALK. That modern building of three stories, adjoining the south angle, was erected in 1694, as an additional accommodation for the society. A corresponding wing was meditated for the west angle, and a view of it was engraved for the Oxford Almanack; but the design, for a time at least, has been suspended.—IL CORTEG. I wish they had suspended the design of the first, until they had fallen upon something more adapted to the character of the original building.

FALK. We have now entered the only quadrangle belonging to this College, but an ample one, being 130 feet square. It remains unaltered from the time of the foundress. With the exception of the external wing above-noticed, the buildings of this College, as they now stand, are the result of one single and entire plan.

ÆLF. So much for a female endowment!—IL CORTEG. In all the fine arts, and particularly in building, unity and

entirety of design are the first beauty.—Lady G. It is said, this College has a regularity and uniformity not to be met with in any other at Oxford.—Falk. Except, perhaps, Exeter.

Il Corteg. Another peculiarity is to be noticed here, and which I am sure the younger part of the present company will be enthusiastic in their admiration of, the warden is not allowed to marry. By the statutes, the warden quits his office on marriage.—Edgar. I would throw up the wardenship, for my part.—Ælf. And *I* positively would *not*.—Il Corteg. Some malicious people have insinuated that this statute was made by the Foundress, in consequence of some dainty bachelor having slighted her charms at the age only of 74. We know that the slighted Queen Bess used to flirt and play the coquette at 70.—Falk. A better reason, perhaps, is, that such a regulation was in the spirit of the monastic institutions, to which the first husband of the Foundress was much attached; and they are retained, with some extension, in all the Papal ones to this day.—Il Corteg. There is still a third peculiarity here: the fellows, after the expiration of three years from the time they cease to be regents, are superannuated, and resign their fellowships.

Ælf. Regents! what are these, I never heard before of any but one, the Prince Regent?—Falk. For a year or two after taking their degree, graduates are styled at Oxford, regents. It is an additional period which, by way of supererogation, must be added to every man's standing, over and above the time required for a degree. And they govern the University mediately or immediately by their votes at elections of Burgesses to serve in Parliament; also of the Chancellor of the University, and other officers. All matters are conusable at the smaller or greater assembly (called congregations) consisting either of those who are actually regents or who have been so, or of both.

Il Corteg. It is obvious that this quadrangle was built in the time of James the First: that mixture of Orders in the centre of the eastern side, where we see a portico (or cloister more properly) decorated with the classic columns, that medley, devoid of all grace and harmony, or fitness even, may, I think, be 'yclept the *Pedantic* order. The fulsome taste of that weak prince pervaded the style not only of the architects and sculptors, as well as the courtiers of his day, but even of the very lawyers and philosophers, as we still see in the writings of Coke and Bacon. In that monument of adulation and bad taste, the internal face of the schools tower, we have an absolute *apotheosis* of the British Solomon.

Falk. May it not rather be traced a little higher up, to the time of Henry the Eighth? Henry, we know, was flattered into the belief that he was a most consummate scholar and divine. This royal theologian and logician stood forth as the redoubtable antagonist of Luther. We know, too, that not only Edward VI. but his sister Elizabeth, as well as the Lady Jane Gray; indeed, generally, the well-educated women of that age, had more literature than most men have at present. Buchanan, the historian, and the purest modern writer of Latin, was selected (perhaps by Elizabeth's advice), to be the preceptor of James. This gave a fashion to learning; but it failed to inspire it with taste and genius.

Lady G. I cannot but think it was a great oversight at the reformation, that there were no Colleges established for women, upon the breaking up of so many nunneries. These are but ill supplied by public boarding-schools for girls.—Falk. And a still worse expedient is the modern practice of sending the daughters of English Protestant parents to a nunnery in France.—Il Corteg. The faculties of the female sex, like some other mines of hidden wealth, it

would seem, your English statesmen have thought it not for the public good to let be explored.

FALK. Of course, as this is the only quadrangle, it is unnecessary to mention that it contains all the essential members of such buildings: the apartments for the society, and head (or warden as he is styled here), together with a refectory, and chapel. The two last occupy the whole eastern side, and the two former the three other sides. It has besides a common room; and, lastly, a library at the northern angle projecting, as the chapel also does, into the garden. We will go into the Hall.

LADY G. Really this hall is, in embellishment and size, equal to its reputation; how large is it?—ÆLF. Edgar is stepping it to measure.—EDGAR. It is 75 feet in length, by 35 in breadth.—LADY G. Those are beautiful little portraits of Charles the First and his Queen.—IL CORTEG. You will meet with portraits, busts, or statues of Charles the First in almost every College in Oxford, and sometimes all three, with replicates. It is not that he endowed this University; for none of the Stuarts had economy, the true fund of endowments.—FALK. Charles the First resided here, which has been equivalent to many endowments, though his residence at the time cost the University much of its money, and I believe *all* its plate.

IL CORTEG. His misfortunes, too, especially when viewed through the mist of party, have given a tragical interest to his character; as Vandyke, his portrait-painter, has shed a saint-like grace upon the lineaments of his face. A meekness and a majesty have been superadded to his countenance and figure, not to be recognised in the early acts of his reign, or by those who knew his temper and person.

EDGAR. His apologist, also, David Hume, has raised a lasting monument to his memory, in his History of England. And as Charles's scheme, the original cause of all

his misfortunes, was to govern without Parliaments, in the French mode, Hume found it necessary to make it the moral, or burden rather, of that *song*, his History of England, to disparage and vilify parliaments, which he has done in every page of his book. But whether under the name of Wittenagemote or any other great counsel of the nation, this country never has been, and, under God, I trust never shall be, governed otherwise than by parliaments.—IL CORTEG. Hume's real model, as of all the Stuarts, was not the English but the French monarchy. This is the real hero of his book; and the Stuart scheme is, at bottom, the real point of union between the Roman Catholics, the Sceptics, and a certain class of Amateurs and Antiquaries; but in particular of those who prefer the French monarchy, taste, manners, and temper, to the English.—FALK. Hume had even the hardihood to run a parallel directly between Charles the First and our Saviour! For what sanctuary will not a sceptic profane?—IL CORTEG. He did not believe in our Saviour; and having in his works (published during his life-time) shaken the belief of many in that point, he left for posthumous publication a Treatise of Atheism, in what are called his *Posthumous Dialogues*.—FALK. It must be allowed the transition is natural, if not unavoidable, as, I think, Dr. Clarke has proved.

Yet this man's works are held up as models to our youth, and have infested our libraries for now 70 years, along with those of Voltaire, and since of Gibbon! But let it not be imagined for one moment that Oxford can be tempted by the serpent-subtlety of Hume. It has spoken truth in the face of Kings, Popes, Protectors, fanatical mobs and their leaders. Oxford always follows the nation. TERRÆ FILIUS says, shrewdly, it ever is of the surer, or saving, side. It does not *lead* the spirit of the nation, but *follows* it; though sometimes it meets with the same variation that there is in

the mariner's compass itself: or in the sun-dial, which is alternately faster and slower than sidereal time.—Il Cortեg. Oxford has a consitutional *vis inertiæ* against all changes. Espriella remarks, that the Roman Catholic religion lingered last here on quitting England. Its chapels still retain pictures, statues, and some relics even. Its fellowships enjoin celibacy; and I have heard, though I do not vouch for the truth of it, that there is a usage pretty nearly tantamount to offering up prayers for the dead.

Falk. That picture, Lady Gertrude, which you are contemplating, is the portrait of Wadham, the husband of the foundress. He was of the ancient family of the Wadham's, in Devonshire. He had once projected such an establishment as this to be founded at Venice, for the benefit of his Roman Catholic countrymen. But some friend diverted him from that design. "By this accident," as Mr. Wade prettily remarks, "Oxford saved this fair jewel in her crown of Colleges." But Wadham did not survive to execute his munificent design himself. This duty, with the means of performing it, devolved upon his widow Dorothea, a daughter of Lord Petre. She obtained the royal licence necessary for the foundation from James the First, in 1611. In three years, all the buildings were completed at the expense (plate, and purchase-money of the site £600, included) of £11,960: the whole of which was defrayed by the foundress.

Il Cortեg. I understand there is in the common-room an interesting portrait of Bishop Wilkins, warden of the College during the interregnum.—Falk. Yes, the founder of the Royal Society.

Ælf. There again! so much for an establishment under the auspices of a woman!—Il Cortեg. The Muses, and all the Virtues, as well as the three Graces, were, according to the wisdom of the ancients, feminine. And ever since

the time of Eve, when man fell below his former state and degree, woman is unquestionably the nobler being. Decidedly women are the best patients, and almost the only Christians.—FALK. Poets and lovers indeed place them higher than men, and call them angels.—IL CORTEG. Let us compound the matter, and allow them to be neither men nor angels, but something between the two.

FALK. That is the portrait of Lord Clarendon; and this of Harris, the philosopher, of Salisbury; the other of Sir Arthur Onslow, Speaker of the House of Commons.—LADY G. Every one can distinguish, at sight, the portraits of King William. They are almost as numerous as those of the Charles's.—IL CORTEG. And for a reciprocal reason.

ÆLF. Let us walk into the garden, which seems prettily laid out in the modern style. That fine pointed window of the Chapel corresponds with this other of the library, both which buildings I see project uniformly into this garden.—IL CORTEG. These mullioned windows of the anti-chapel, headed with tracery and these ornamented niches, are very beautiful. But it is larger than the Chapel itself, and their plans stand at right angles to each other.—FALK. Yes; but passing that over, observe its five large and handsome-pointed windows, with a buttress between each, ranging along its northern and western sides, where a still larger one of the same form nearly fills up the eastern end. From the angles of this end, the buttresses, of considerable depth, project *diagonally*, and are carried up into lofty pinnacles, enriched with crockets.

The interior is spacious and well proportioned. In any other place the lateral windows would attract attention, but here it is absolutely fixed "by the superlative beauty of the great eastern window, filled by B. Van Linge, with the glowing representations of our Saviour's history."

The library is a large and elegant room, containing,

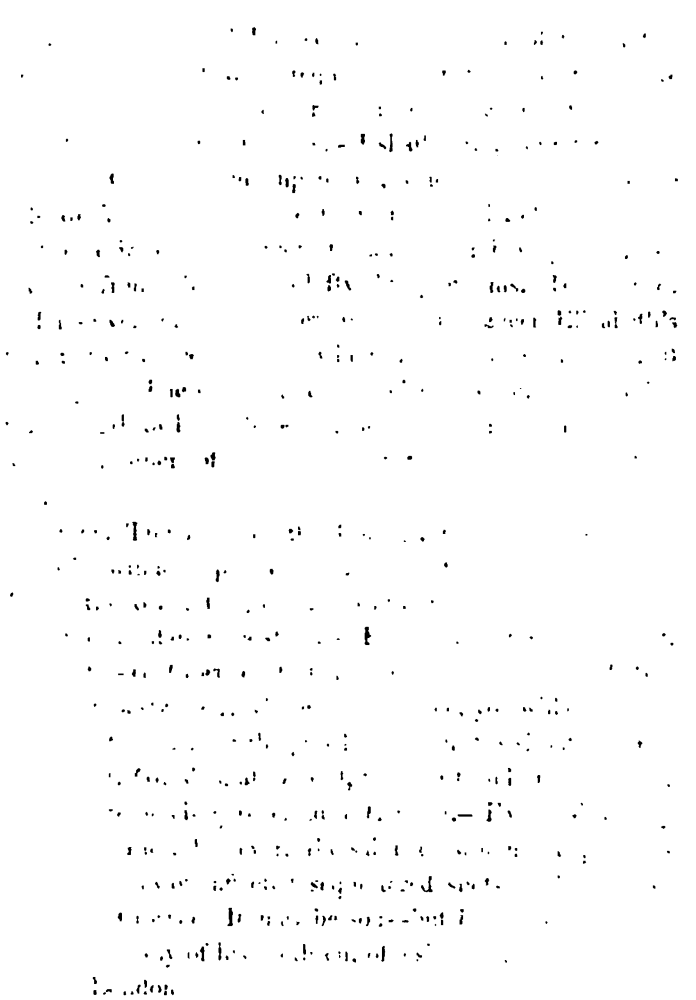
among other treasures, very numerous specimens of early typography: and in particular the Shakespearean collection, comprising every edition known of our national poet, and every individual piece illustrative of them.

Besides Wilkins abovementioned, this College has to boast of Sprat and Walsh, the poets; of Harris and Bentley, the great philologist and still greater critic; of Admiral Blake, the glory of England; and, lastly, of Sir Christopher Wren, who raised a monument worthy to perpetuate that glory in St. Paul's.

Drawn & Engd by J. & H. S. Storer.

ST JOHN'S COLLEGE.

London, Publd June 1st 1817 by Sherwood Neely & Jones



FALK. This first quadrangle, part of the eastern side

ST. JOHN'S COLLEGE.

LADY G. Well! I agree with the author of the Letters of Espriella; if Oxford required any management, to give strangers a prepossession in its favour, he should be introduced first to this College.—I shall never forget the impression Oxford made upon me, when entering it on the side of Woodstock. The heart is immediately captivated by the retired domestic air of St. John's; having a terrace-walk in front, shaded by a lofty clump of elms. IL CORTEG. —These venerable trees were planted in Queen Elizabeth's time; in the year 1576, which makes them nearly 250 years old. The vegetable creation have an almost anti-diluvian length of life: there are, or have been trees in Oxford, whose number of years amount to twice or thrice that age.

ÆLF. The front of this College, I see, is decked with the oriel window, projecting between two canopied niches. Above the oriel, I perceive a third niche, of richer workmanship, containing a statue.—FALK. It is the statue of St. Bernard.—IL CORTEG. But in the first mention of this College to a stranger, whose ears are nice, you will do well to suppress the name of the parish in which it is situated. For though St. Giles' is, at Oxford, the court-end of the town; matters are precisely reversed in London.—FALK. That very same St. Giles, however, the saint to whom this parish is dedicated, always affected sequestered spots, and suburban sites.—IL CORTEG. It may be so:—but I am sure it is long since he, or any of his brethren, of a similar taste, have been seen in London.

FALK. This first quadrangle, part of the eastern side

excepted, is the very original edifice which Chichele dedicated to St. Bernard, in 1437. It contains, as usual, the hall and chapel; together with the president's lodge; and those of the fellows, students, &c. The two first are on the north:—the second on the east:—and the two last on the south and western sides. These buildings, you see, are embattled; and if some of the windows had not been modernized; and if we could also get into the delicious garden they have here, without passing through the second quadrangle, we should be content; there would be nothing left to desire in collegiate architecture. But there is no avoiding the second court, which we must now enter by this passage, on the eastern side of this first, in the centre.

This second court was built in the year 1635, from a design of Inigo Jones. It is quaintly observed, that this was almost his first and last performance at Oxford. The plainness of the northern and southern sides is contrasted with the splendid ugliness of this light arcade, having round stilts for classic pillars, tottering under a top-heavy parapet of two stories, embrasured. Between these windows, of the narrow-pointed double kind, under square heads, you may observe, there runs a moulding, charged with a series of sculptured heads; while knots of foliage and blossomage are arranged under the tier of windows in compartments. As a specimen of good allegory, (a thing by the way always nauseous in sculpture and painting, nor is it much relished in poetry), these eight busts are placed; which, unless I told you of it, you would hardly divine to represent Religion, the four Cardinal Virtues, and the three Christian graces.—Edgar, As if these three last did not comprise the other five.—Ælf. Let us escape into the garden as fast as we can.

Falk. This gateway, pierced through the eastern side, will conduct us into it.—Lady G. How loaded with sculp-

ture it is. This statue, of course, is Charles I. and the corresponding one, also of bronze, on the opposite side of the court, is Henrietta, his Queen.—Il Corteg. The statues have merit; they are the best, perhaps, that I have seen, of that Prince and his Consort.—Falk. Yes: they were executed by *Fanelli*, a Florentine artist. During the civil wars, they were taken down, and concealed or buried alive, to preserve them.—Il Corteg. I wish they had taken down, and buried, this murderous composition of a gateway; having on the ground plan, first, the Doric order, in double columns, to correspond, I suppose, with the arcade; next, double columns of the Ionic; above, a semi-circular pediment of Corinthian columns, bearing on its tympanum, a gaudy armorial coat, surmounted by one of Charles II.'s turgid crowns. Let us escape after Lady G. and her youthful company, into the garden.

Ælf. This side, however, of the College, which fronts the garden, is not disfigured by a portico. It is in the character of that front which faces the street.—Lady G. I am delighted with those fine bay windows, of delicate workmanship, supported by brackets of sculptured stone.—Falk. Each window, you may observe, has its pediment; while a battlement ranges along the intervening spaces. The upper stories of this, and the southern side of this second quadrangle, form the Library.—Ælf. You can tell us all about it, without turning us out of this sweet garden. It is a perfect paradise.

Falk. Well then—in the Library, Archbishop Laud entertained Charles the First and his Court, Prince Rupert, the Elector Palatine, &c. magnificently, according to the taste of that day—or the historian of it.—Il Corteg. Yes: and I am told they had the Christian patience to sit out a whole play afterwards performed by the students.—Edgar. They did more than that; for they actually adjourned to

Christ Church, and there sat out another.—Lady G. Such instances of magnanimous complaisance, especially as they have never happened since, ought certainly to be recorded; but give us the intellectual dessert of that room.—Falk. Besides the books and MSS. of Archbishop Laud, this Library contains, among other things of curiosity and interest, some paintings on copper of the Apostles, by Carlo Dolce; a miniature portrait of Charles the First, beautifully executed; another of his queen; a collection of Greek, Roman, and English coins; some curious missals; and a book of prayer; at the end of which is a manuscript account of the last moments of James the First.—Edgar. Was it for want of paper that the writer inserted it there?—Il Corteg. You forget that James was a *second* Solomon?—Falk. Lastly, there is a fine picture of St. John the Baptist, the patron of this College, said to be after Titian, and by some, after Guereino.—Edgar. Artists not often mistaken for each other, I think.—Il Corteg. No—and therefore we may doubt whether this was the production of either. Certainly no one ever yet saw a picture of Titian's that looked like one of Guercino's—or one of Guercino's that resembled one of Titian.

Lady G. But in speaking of the patron of this college, you must not forget to tell us who was the founder?—Falk. The founder was Sir Thomas White, Lord Mayor of London; born in 1492, at Reading; at the age of twelve, bound apprentice in London. Upon the slender stock of £100, which his master bequeathed to him as a testimonial for ten years of faithful service; out of this sum, added to another still more slender bequeathed to him by his own father, he made such a fortune, that (besides various charitable donations, of which the archives of several large towns bear record), he was enabled to found this College. The foundation was principally for the benefit of the Merchant Taylors'

School, where he had been educated. He left, by will, to his College several thousand pounds, having endowed it with very considerable manors before.

Of the illustrious men here, besides Laud and Juxon (whose remains are interred in the vault adjoining, under the chapel), this College lays claim to Sir James Whitlocke, Lord Chief Justice of the King's Bench, and Sir Bulstrode Whitlocke, also, the annalist; who, though one of Cromwell's lords, could not be brought to be active in the prosecution of Laud, from a grateful remembrance of many favours he had received from him while at college. Add to these, Dillenius, the botanical professor in this College, where Linnæus visited him: also Dr. James, the inventor of the celebrated powders, which go under that name.—EDGAR. But, Campian, the jesuit, was also of this College; and George Martin, the principal translator of the Rheimish Testament; and the zealot Rawlinson.—FALK. True; but these names are redeemed by the others, and many more, to which we may add, Sir John Marsham's, the chronologer, whose learned preface has been pronounced one of the finest compositions in its kind.—EDGAR. I think it would make an excellent and valuable book in this age of collections, an assortment of well-written prefaces.—IL CORTEG. Yes; always the best part of a book, and never read. It is universally passed over, and, therefore, such a book would be perfectly new, and the same thing as unedited, or anecdotal.

FALK. We must place in a class by themselves, Sir Joseph Ayliffe, the antiquary, and *pace horum dixerim* another Titan, calling himself TERRÆ FILIUS; whose publication, two volumes duodecimo, price 14s. came out in numbers, like its cotemporaries the Spectators, Tatlers, and Guardians. If we could only blot out two papers in them, the author might fairly be compared with the Steeles, the Swifts, and Addisons of that day. What was then a

just satire against the University, would now read as a panegyric, so altered for the better is it since the time when TERRÆ FILIUS was written. It is the best picture of the characters and manners of the principals, fellows, scholars, and students of that day, that is to be met with.—EDGAR. I am extremely anxious to know what became of the author?—FALK. I have inquired, but as yet ineffectually: I understand, however, that his career was unfortunate—too often the fate of precocious talent.

Something we must say, however, of Dr. Rawlinson, a considerable benefactor here; were it not that from pique, prejudice, or both, he excludes from any participation in *his* bounties the members of the Royal Society, and the Society of Antiquaries, as well as all natives of Scotland and Ireland. His heart, enclosed in an urn, he left as a further benefaction to this College.—ÆLF. Such a heart was not worth bequeathing, that even in death could be so unforgiving.—LADY G. Of offences, too, that perhaps were imaginary.—IL CORTEG. If a man is to make a legacy of a heart, he had better leave a sound one.—FALK. He ordered his body to be deposited in the adjoining parish church, one of its hands supporting an empty skull.—IL CORTEG. He may be said after all to have carried his heart in his hand.—FALK. This skull he conceived to be the head of one of his party, who had been executed, and whose head had afterwards been fixed upon a pole at Temple Bar. It had been accidentally blown off, and he purchased it.—IL CORTEG. It is said, the salesman imposed another head upon him, thinking it would do as well.—FALK. Of the four heads concerned in the transaction, it is hard to say which had most brains in it.—IL CORTEG. I think the College need not regret that Dr. Rawlinson did not bequeath to it that noble part of himself. I hear, that the coffin of this precious christian had two shells, one of lead, enclosed in another of oak, which he,

Drawn & Engd. by J. & H. S. Storer.

London Pubd. June 1. 1811. by Sherwood, Neely & Jones

ominously enough, ordered to be covered with *Russian leather*.—LADY G. This kind of covering is much in vogue at present with our bibliomaniacs.—FALK. They may be said to be embalmed in Russian sere-cloth during their life-time.—IL CORTEG. Yes; and that, like the mummies of old, their brains are previously extracted through the nose.

FALK. Ælfrida, can you bear taking leave of this garden, every part of which I think you have explored this morning at least half a dozen times?—ÆLF. I could pass my whole life in it.—FALK. This garden had formerly a terrace, a mount, an arbour, and a wilderness, which attracted every Sunday the Oxford people in great swarms. It has been modernised since in the charming way you now behold it, and it—IL CORTEG. has of course been deserted.

FALK. Yes; such is the public taste. This chapel, as is the case with, I believe, two or three only in all Oxford, is supplied with a choir. It is less singular and anomalous in having a Corinthian altar and screen set up in a building of the pointed order. But, determined not to be outdone, or equalled in *another* respect, it has over the altar a piece of tapestry copied from one of Titian's pictures, in which the artist has modestly introduced himself, together with the kings of France and Spain, under the characters of our Saviour, with the two disciples at Emmaus.

LADY G. The eastern window, put up here in the reign of James the First, I have heard, cost £1500.—FALK. Yes.

In the president's house a crosier is preserved of the most elegant form and workmanship; after the manner of the arabesque, and inferior to no specimen in that kind. It is of black ebony, beaded, and infoliated with silver. The centre of the coiled part, whether it may represent the flower or fruit of the *euphorbium*, I know not; probably of that, or of some other plant or tree in Palestine; but it shews clearly the origin of the *fleur de lys*. It shows as clearly also that the Roman

and Egyptian *lituus* was the origin of the crosier, or pastoral staff, carried in state before bishops and mitred abbots in the Latin church; but in the Greek, appropriated to patriarchs alone. When borne before bishops, the face of the crosier was turned outwards—when before abbots, it was inverted. They also held it in their hands while pronouncing the solemn benediction over their flock. The lower extremity diminishes always to a sharp point, and is the hook, or κυλίκιον, as the coiled head is the crook of the ancients. This is expressed in the Latin line, "*Curva trahit mites, pars pungit acuta rebelles.*" Hence the true meaning of the proverb, *by hook or by crook*. The crosier of St. John's is six feet one inch high. It was found in a garret among some old lumber.

This hall, which we can just step into, was the original refectory of St. Barnard.—LADY G. It is spacious and well-proportioned. The wainscotting is very neat; as are that stately chimney piece of variegated marble, and that screen of Portland stone.—FALK. Those are the portraits of Laud and Juxon: this of Sir Thomas White, the founder.

The common-room, you will conceive, from my representation of it, to be a noble room worthy of a palace. And its possessors, with all the urbanity and courtesy of palaces, have, what is not so often to be met with there, wit without malice, good breeding without affectation, and unbought hospitality. It would be invidious to name any living author among them, in addition to the foregoing list of those who have distinguished and ennobled this College. We must reserve that grateful task for posterity.

Drawn & Engd by J. & H. S. Storer.

BALIOL COLLEGE.

London, Published July 1, 1814, by Sherwood, Neely & Jones.

BALIOL COLLEGE.

IL CORTEG. I never was more disgusted with the fulsomeness of monumental inscriptions, and the adulatory spirit towards public benefactors, than in the epitaph of Fisher, at this College. This epitaph is short, a very unusual thing in modern times; the fault in it therefore is the more inexcuseable. Yet the authors of it have contrived, in the space of four words only, to commit still a breach of decorum, and a profanation of the titles of the dead, the only possession left to them. Fisher had been asked by some toad-eater what inscription he would have on his tomb. In a surly and peremptory tone, being a rough man, he roared out—"FISHER," adding, in Latin, "not a word more." This, in the sense he meant it, and in *his* lips, was simple and noble. But think of their literally inscribing the words, VERBUM NON AMPLIUS, FISHER, on his monument! The guides one after another, repeat this *bêtise* as a very fine thing.

The Mertonians, in a monument to Sir Henry Saville, at Rochester, have expressed not only his merit, but their own disinterested gratitude to a benefactor. This is as it should be; it must be pleasing, on every account, to a good mind. But the inscription is as long as one of the King's speeches, at least, on opening Parliament. Mr. Fox pronounced a labored eulogy, in the House of Commons, to the memory of the late Bishop of Downe; but what spirit of *double* adulation could possess the common friends of both to inscribe every word of it, long enough for a debate, on his tomb!

FALK. A very eloquent writer has noticed, by way of contrast to this bloated taste, the simple epitaph of the

effeminate Sardanapalus, inscribed, by his own directions, on his tomb:

"I built two large cities of Asia in one day; and all, that remains of me, is in this narrow tomb."

Il Cortեg. A person, the subject of a great kingdom, who had been despaired of in his youth, as incapable of coming to any good, and as such, had by his masters been returned to his parents, was sent to a distance, and in a course of years rose by successive promotion, to the very first station, that of Supreme Judge, and afterwards of governor, in one of our greatest colonies. He ordered, at his death, the following verse to be engraved on his monument:

"The stone which the builders rejected, became the head stone of the corner."

The story of Joseph is more pathetic; but does it convey a more striking moral of the ways of Providence to human beings, even in this present world?

Falk. But we must, for Ælfrida's sake, approach this College with a certain tenderness and courtesy, for we have here another female foundation and endowment. The College of Dervorgille (widow of the King of Scotland's father), foundress of Baliol, is, you must know, under *Ælfrida's* special protection.—Edgar. And every one's protection and favour, for Wicliffe was Master of Baliol. Here, therefore, the first reformation was brought safely to birth; here, too, did its noblest first offspring breathe his last; the very stone at or near this gate, was, not long ago, distinguishable whereon Cranmer was martyred.

Falk. That stone has been removed, or is made no longer distinguishable; I know not where, nor how, nor by whose order, or permission. But, if it has been since the French emigrants came here, I should not be surprised if that harmless stone,—the inoffensive memorial, rather of what virtue can suffer than of what bigots can inflict, should

be yet replaced; or if, in lieu of it, a magnificent cross should be erected, to mark the last spot that prophetic martyr touched before he was snatched up into Heaven.

IL CORTEG. It is certainly since the year 1795 that the then decayed and almost extinguished spirit of the Roman Catholic superstition has been revived in England. And it is become the ONLY NOT YET established religion of Ireland. More than one College of Jesuits, who are its body-guards, have been again introduced there. The followers of that religion, who were only connived at before, are now admitted by law to the higher ranks in the army and navy. This, too, is the more extraordinary, as both events took place, I believe, under the administration of Mr. Peel?

FALK. So far from that being extraordinary, such is the usual and the only possible way in which these things can be brought about. I do not know whether the following state-maxim be in Machiavel, but it may be deemed not unworthy of a place in his works:—"If in a Protestant realm you wish to concede any thing to Roman Catholics, as in Ireland, let it be done when the Secretary for Ireland is reckoned their most determined opponent; for this will calm the fears of Protestants, who will neither see, think, nor dream of any danger; or will be easily *reconciled* to the measure. If, on the other hand, you dare not concede every thing, however you may wish it, (for they are good subjects, that is, disposable tools in the hands of ministers), you should refuse their petition when the Secretary for Ireland is reckoned to favour the Roman Catholics; for this will take off the asperity and bitterness of their disappointment."

IL CORTEG. Will emancipation, as it is called, be finally conceded to them some time or other?

FALK. Whenever politicians and financiers dare concede it, I think it will; I say *dare*, for they cannot but know that this realm is essentially and fundamentally Protestant. This

is manifest from the very manners of the people; it is wrought throughout the whole tissue of their statute and *common law*. The genius of our people has ever been, IN ALL AGES, Protestant; even when they were, *nominally*, Roman Catholic. However, a state looks for power, *good subjects*, and revenue. Such is the modern statistical *mania*. It loves Protestants very well, though it loves good subjects better. But a good subject is like a good soldier: a man who will do what he is bid, without asking or understanding the reason of it. A commander in chief is not afraid of a Roman Catholic either keeping or breaking his religious obligations, if he minds his officers' orders: and, in experience, it is found that he will do this, making up his arrear with the priests afterwards as well as he can. This is what is called a good subject. Now a statesman and a financier look no further. I think, therefore, (but I utter it with horror), that the Roman Catholics will be emancipated, as it is called; that is, that their disabilities will be removed; in other words, that the established religion is to be repealed.

Some leaders of opposition foresee that such a revolution in the church will produce one in the state. But in proposing the measure they intend, perhaps, only to embarrass Government; knowing that it will negative whatever moves from the opposition. If they fail, therefore, they have the consolation that government is thereby unpopular with a numerous and powerful class, whom both wish and intend to gain over. If they succeed, they run away with all the popularity of the measure. I have considered the arguments of this, and that, statesman of both parties, and all that I can make out from their reasoning is, that each leader would have no objection to our all becoming Roman Catholics to-morrow, provided you make *him* POPE. It is downright idiotism, to suppose that we should have had all this hubbub about emancipation for forty years past, or should have even

heard any one express a wish or thought about it, if statesmen and financiers had not been all the while stirring at the bottom.—Il Cortego. They have now got to the top of it, if the report be true; that it is at last to be carried as a cabinet measure, some time or other.

Lady G. Such a revolution, it makes one's soul sick to think of—let us turn our thoughts to the College now before us.

Falk. No part of this building, as it now stands, is older than the reign of Henry the Sixth. The peculiar beauty of its principal gateway, under an embattled tower, (the most ancient too of all our College towers,) was much admired, it seems, by Wyatt. Immediately over the archway, as usual, between two niches, with their highly-enriched canopies, is suspended an oriel window. In the upper story of the tower, between two narrow windows, is a third niche: this, as well as the two former, being vacant; over the gate, is the escutcheon of the De Baliol family.

It is well observed by Mr. Brewer, in spite of Dallaway's prepossession for the two modern, and not inelegant, buildings added to the old structure, that they set at defiance all "*keeping* with it."—Il Cortego. What is worse, they have no keeping with each other; they are not in the same plane, not having their line of direction common. It is plain they were built not only at different periods, and in a different taste from the venerable old fabric, but from each other.

Falk. It is time to enter the quadrangle: this court is 120 feet long, and 80 broad. The front of the hall, in all the simplicity of its original beauty, as formed in Henry the Sixth's time, occupies principally the western side: the remainder of that side is allotted to the master. This bay-window in the front of his lodgings, displays, as Mr. Wade says, the exquisite taste and skill of English architects 300 years ago.—Lady G. It is eminently beautiful!—Il Cortego.

It is in the finest florid manner of the pointed style.—Ælf. The carved intersections are light and delicate.—Falk. The northern side is taken up wholly by the chapel and library, and is well finished off by this embattled parapet. The great entrance to the chapel in the centre is decorated in character. This plain front on the east was constructed in the eighteenth century; the chapel, as I have already observed, 300 years ago.

Lady G. Fine as are the paintings of the other windows, this great eastern one far outshines them. "It has," as Mr. Wade observes, "a glowing richness and brilliancy of colouring, which, it is surprising, three centuries have not been able to impair."—Falk. From the records, Baliol takes the third, or according to some, the first place of precedence in the order of foundation.

Il Cortbo. A few years ago, Wyatt restored the interior of the library; but in a manner that shewed him to be a perfect master in the pointed style As Mr. Wade prettily observes, "Wyatt has made the library a fit casket for the literary treasures, of which it is the repository."

Falk. The hall, though of the pointed style, as you see on the exterior, has been modernized as to its interior, "but in a plain and temperate manner." It shews among its plate a large tankard, formerly belonging to "the Man of Ross."

This College, besides the great names already mentioned, has to boast of the good duke of Gloucester, as one of its benefactors: of Tiptoft, earl of Worcester, an encourager of literature in the reigns of the sixth Henry and fourth Edward; he was one of the earliest English writers who employed the press of Caxton.

It numbers also among it worthies, Dean Colet, of St. Paul's School; Tunstall, bishop of Durham, "a prelate of great power and influence; but," as Mr. Chalmer's continues, "these were so tempered with humanity, and dignified by

learning, that, although he was an opponent of the Reformation, he must be placed at an honourable distance from the Bonners and the Gardiners." Erasmus, Dean Colet, Linacre, and Sir Thomas More, emulate each other in their encomiums of him. Nor are Wharton, Pit, and Camden silent on his memory.

Linacre himself was of Baliol; also Evelyn; Chief Justice Popham; the chief barons, Davenport and Atkins.—IL COATEG. Mention only in these enumerations those judges and bishops who were also great men. For all the judges and bishops, in every successive generation, were, no doubt, of some college or other, as well as an infinite number of men in office, of authors, &c. together with a large part of the peerage and commonalty.

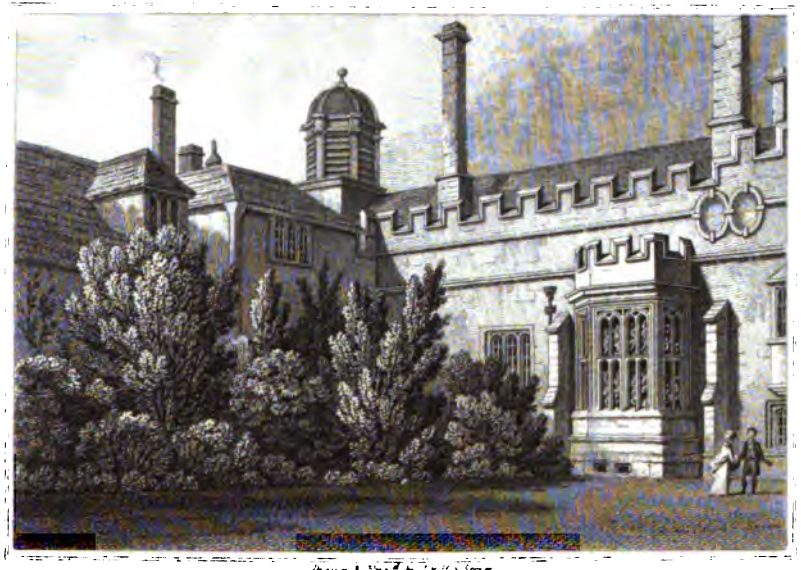
FALK. Subject to that restriction, which I think fair and reasonable, (indeed any other would be impracticable in the limits of this, or almost *any* conversation), I mention with pleasure Douglass, Bishop of Salisbury, whose enlightened orthodoxy has been a spear of Ithuriel to the insidious scepticism of Hume. Now I have named Hume, it reminds me that Parsons, the jesuit, was of this College, and Dr. Adam Smith, the sceptic in political economy, as in every thing else. He was a maker of systems; a trade, by the bye, he learned in France, from whence he brought his tools and materials. Being undoubtedly a man of talent, he set about *doing his best* to overturn our Universities and church, as well as our political economy, our public education, trade, agriculture, colonies, and very parliament—in short, he was nationally hostile to whatever was English. This was the return he made to Oxford for receiving him as exhibitioner from Glasgow. For there are exhibitions here to scholars of the Scotish nation, "that there might never be wanting in Scotland some to support the ecclesiastical establishment of England;" these are the very words of the donor. There

is an additional endowment in favour of Glasgow in particular, and Dr. Adam Smith was one of these. There is even a third exhibition for four Scotish scholars, affording to each of them a stipend of £90 annually for ten years.

EDGAR. Who was John de Baliol?—FALK. He was father of the king of Scotland, and at the same time one of our most opulent and powerful barons in the reign of the third Henry: one, also, of that monarch's most devoted adherents. He was the fourth in descent from Guy de Baliol, who came into England with William of Normandy,—to whom Rufus made a grant of the forests of Teesdale and Marwood, as well as of the rich lordships of Middleton and Gainsforth, in the county of Durham. John de Baliol's residence was at Bernard Castle, in the very centre of his large possessions. Before his death, in 1269, he had intended to found this College on the plan of that of Walter de Merton, then recently finished; but death frustrating this intention, it devolved on his widow, Dervorgille, daughter of Alan, lord of Galloway. The realizing, or not, this intention of her husband, was left to her option. And she fulfilled it.

The library in Anthony á Wood's time, before it was plundered, was the very best in the University.

ÆLF. O! rare Baliol; so much for the blessing that falls down upon the endowment of a woman!—IL CORTEG. But what is the reason of a provision, which, it seems, is peculiar to this female endowment, that the heads of this College choose their own visitor?—ÆLF. I suppose, because it is a wise woman only that can choose—who is to be her master.



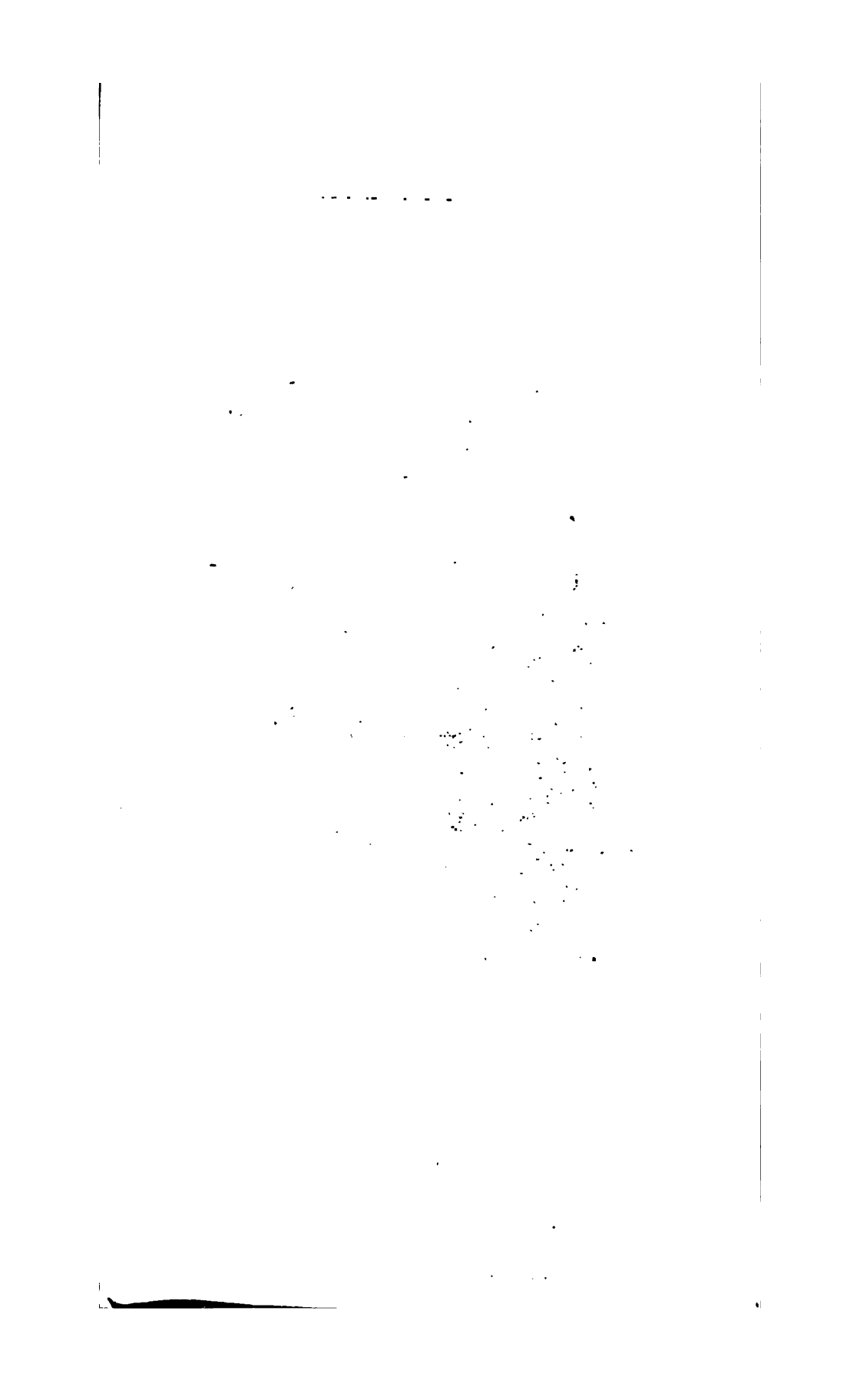
Drawn & Engd by J. & H. S. Storer.

BRASENNOSE COLLEGE.

London Publd Sept. 1. 1815 by Sherwood Neely & Jones

BRAZEN NOSE COLLEGE.

[illegible] What *[illegible]* [illegible] I [illegible] brass [illegible] so of [illegible] look, [illegible] I [illegible] of [illegible] a [illegible] *[illegible]* [illegible]—FALK. [illegible] we [illegible] spirits [illegible] metal.—[illegible]. This [illegible] the [illegible]—IL CO[illegible]. [illegible] man, by the [illegible] marks.—[illegible]. In the Canticles, [illegible], "Her nose is like the tower of Damascus."—[illegible]. [illegible] part, I must own, I should be sorry [illegible] nose.—IL CO[illegible]. In all ages, the public, [illegible] has been a great lover of *[illegible]*. At Basle, [illegible] the [illegible] to take the citadel [illegible], having [illegible] the garrison; but the [illegible] the [illegible], and the garrison [illegible]. But the town-hall [illegible] ever [illegible] with a colossal head, which [illegible] hours by [illegible] a long tongue out [illegible] great way, [illegible] side to side, [illegible] eyes very [illegible]. [illegible] may give [illegible] *[illegible]* In the [illegible] they had [illegible] carved on the [illegible] and I [illegible] why *this* [illegible] might not [illegible] be [illegible] from the face [illegible] way of a [illegible] the nose, or any other [illegible] the head. [illegible] If the latter is the [illegible], the [illegible] of vigilance: a [illegible]



BRAZEN NOSE COLLEGE.

LADY G. What *bizarre* appellation is this? I have heard of lungs and throats of brass, also of brazen looks, and I have seen *fronts* of that metal; but I never yet heard of a nose of brass, except *in domino* at a masquerade.—FALK. Copper noses are not so unusual; we see many joyous spirits whose noses might vie with that metal.—EDGAR. This looks more like the proboscis of an elephant.—IL CORTEG. Which gentleman, by the way, was the inventor of masks.—FALK. In the Canticles, there is the expression, "her nose is like the tower of Damascus."—ÆLF. For my part, I must own, I should be sorry to have such a nose.—IL CORTEG. In all ages, the public, high and low, has been a great lover of *fun*. At Basle, some ages ago, the Austrians had planned to take the citadel by treachery, having corrupted the garrison; but the plot being discovered, the town was preserved, and the garrison hanged, which is so far reasonable. But the town-hall clock has been ever since, adorned with a colossal head, which indicates the quarters of hours by thrusting a long tongue out of its mouth a great way, lolling it from side to side, and leering with its eyes very roguishly. This laudable and patriotic *jeu d'esprit* may give some idea of the *state of the arts* at Basle.

FALK. In the Cyclopean temples, they had an eye which never slept, carved on the tympanon of their temples; and I do not see why *this* feature might not just as naturally be lifted up from the face and dropped down again by way of a knocker, as the nose, or any other fixture about the head. —LADY G. If the latter is the emblem of sagacity, the former is of vigilance: a much better emblem of a porter.

EDGAR. I think a pair of lantern jaws would be still more significant.—ÆLF. Or a good ear.—IL CORTEG. For more reasons than one, he had better be without any jaws, mouth, or ears at all.

FALK. This reminds me of a story told concerning Penn, the founder of Pennsylvania, who was an Oxonian by the way. At one time of his life, he was much embarrassed with debt; and occupying a house in Norfolk Street, he was, of course, denied often enough to the never-ceasing *duns* who rapped at his door. There was a bay (or oriel), window, which enabled Penn to see, without being seen, which of his friends it was that intended him the honour of a visit, and be at home to him, or not, accordingly. One day, a stiff quaker, who had called for the hundredth time to no purpose, said at last to the porter, with some vehemence, "Will not thy master see me then at all?"—"Friend," replied the porter, whispering him closely in the ear, "my master *hath* seen thee—and doth not *like* thy company."

LADY G. But what does this huge nose over the gateway mean? I really should like to know before we go any further. IL CORTEG. Mystery is like a nut; there is a pleasure even in the cracking of it, though when it is cracked, you, perhaps, find no kernel in it.—FALK. Halls were very numerous formerly: Wood, or Hearne, I believe, reckon up no less than 300; these had some of them very fanciful names, as glazen-hall, from being the first which was accommodated with glass windows, or from having a superabundance of them. Other names were, mutton-hall, physic-hall, gutter-hall, &c. Chimney-hall, was the name of one distinguished from the rest, which, so far from having a fine chimney-piece, had no chimney at all; as was the case with this very College we are now at: until Lord Curzon presented it with that beautiful one you will see presently, which is much admired. The students warmed themselves, as well as they

could, by a wood-fire, lighted up on the centre of the floor.—Edgar. Just as they did in the Middle Temple Hall, in London, till the other day.—Falk. Surnames of houses, as well as of persons, were, in monkish times, often nicknames originally, (or corrupted into such from the similarity of the sound): as from a man's complexion, and accidental circumstances; thus, John Lackland, William Rufus, Edward Longshanks, &c. Very learned antiquaries have discovered, that in all likelihood the gate of this College had a huge brass knocker, which the workmen of that day chose to make in the shape of the head of some formidable animal, as is the case on most of the doors of houses at present even.

Il Cortegiano. If you employ a child, or a bad painter or sculptor (like those in the infancy of any art, of whose skill we have abundant specimens even at Oxford, especially about the cloisters), to represent—suppose a lion's head, it is a hundred to one but he will make it more like a man's head than a lion's. The nose and mouth are the advanced features in the face of brutes, which have none of them any chin; while their eyes are placed obliquely at the side of their faces instead of the front of it, as in ours: and as bad artists make men look like brutes, so they make brutes not unlike men; this being the only occasion where their portraits seem to think. Perhaps there was here some such attempt at, say, a lion's (or a bear's) head, in which the wags of those days observed an unlucky resemblance to one of the principals or fellows, or of some marked man, who sported a nose of more than usual dimensions in length, breadth, and elevation; and who, besides, in using his handkerchief (if they had handkerchiefs in those days, about which the MSS. and Wood are silent), made a more than ordinary report, like the snorting of a horse, a phenomenon that might startle, no doubt, the most sleepy porter, as much as any post-boy's horn, or cracked trumpet.

FALK. I think we have now sufficiently exhausted this preliminary topic of antiquities; and it is time to enter, after having made this offering to a College renowned for its list of antiquaries. These would have arrived at discovery on the above subject of criticism, of such interest and portentous import as it, visibly, is here, if any one could. For this society musters Ley, Earl of Marlborough, a man of genius, as well as an antiquary; Sir Henry Saville; one of the Spelmans; Burton, author of the Anatomy of Melancholy; Fox, the martyrologist; Sir William Petty; Llwyd, author of the Welch Dictionary; Ashmole; and Whitaker, of Manchester.—EDGAR. Perhaps this very number of great antiquaries is the reason the matter is yet not cleared up—but *adhuc sub judice lis sit.* The more lawyers explain any point, you know, the more involved the subject becomes.

IL CORTEG. I wish that one of the above men could tell us, concerning that group placed in the court here, (by some thought to be Cain and Abel, by others Samson and a Philistine), whether the jawbone close by does not belong rather to an ox, than an ass?—FALK. Whoever has studied comparative anatomy could satisfy you in that matter; at least better than those who brought over from the great pyramid of Egypt, as they thought, the thigh-bone of Sesostris, or some other great man, but who turned out to be a cow.—EDGAR. Any butcher, or horse-doctor, could soon clear up this controversy: but what difference would it make?—IL CORTEG. All the difference in the world; we should then know what the artist meant to signify by these two naked and athletic figures, one of which is knocked down, and is lying on his back under the other.—FALK. We must not endeavour to give mysterious and recondite meanings to the studies of artists, any more than of antiquaries, who often have no meaning at all.—IL CORTEG. It was not so with the ancient statuaries. In Greece or Egypt, for example, if

we saw such a composition, and it were genuine and antique, I should say that the artist intended to express an epoch in the history of early pagan religions, when the sacrifice of animals was substituted for human sacrifices. Or it would be a good way to express some emblem of the Egyptian or cow-worship, violently putting down and smothering rational and ordained rights?

FALK. Without intending a *bull*, it may be said, we often find in the works of artists more meaning than they contain. But in our disquisition upon noses, the most prominent faculty in the front of this College, we forget to look at the front itself. Let us go back and survey that first; comparing it with Hollis's fine engraving of it, which I have along with several others of that excellent artist.—EDGAR. And I will read out at the same time Wade's or Brewer's description of it (I forgot to note which), to see whether they correspond.

"This College forms the western side of Ratcliffe Square; of which the Schools form the north side, St. Mary's Church the south, and All Souls' College the east. It presents a long irregular front; towards the north end of which, and not exactly in the centre, there rises a massive square tower over the entrance into the principal quadrangle. Of this front a chapel, having a window of good design decked with tracery, composing chiefly a Catherine's-wheel, concludes the southern extremity. The middle division of the tower is ornamented in excellent taste by four ranges of blank arches with cinque-foil heads. It has, besides, two large windows and a battlement; from within which springs a beautiful oriel window, set between two vacant arches, under coronal canopies. The window, the summit of the tower, and the whole line of front, are embattled, or have an embrasured parapet."

FALK. (and the rest.) This is a faithful description; as

are the rest afforded us by those very pleasing writers. Let us now return into the quadrangle.

LADY G. This side of the tower is ornamented in a similar style with the outer side, but not so richly. Irregular, and even homely as this court is, an interesting picture of it has been engraved for Chalmers's History, giving the eastern with part of the south-eastern side of this quadrangle, surmounted by the gateway tower. Over one shoulder of it is the rich spire of St. Mary's Church; and on the other rises the dome of Radcliffe's Library with unclouded majesty.

FALK. Over the door of this hall you see on the outside a bust of Alfred, after whom this College once was called King's Hall.

EDGAR. As for the bust of Alfred, there are so many of them, all unlike each other, that I would as soon believe the hundred burial places of Jupiter.—FALK. Briareus had a hundred heads, and might require a hundred burial places. IL CORTEG. Yes; but Jupiter had one only.—EDGAR. Perhaps he was drawn and quartered: or, perhaps, he was like a Polypus, which if you divide into 100 pieces, each becomes a complete animal.—IL CORTEG. *This* bust being so well sculptured, so full of expression, and so evidently a portrait, are to me proofs that it never was his.—FALK. I believe, too, there was no good sculptor cotemporaneous with Alfred. IL CORTEG. It does not pretend to give his real likeness.

FALK. The other bust is that of John Scotus Erigena: as Alfred was the great restorer of learning, so Erigen was one of its first scholars and teachers.

EDGAR. This hall is ample and well proportioned. I see it has its bay window at the upper end.—FALK. Those are the portraits of the two founders, Bishop Smyth and Sir Richard Sutton. The former was president of the Prince of Wales's council at Ludlow; the castle of which was long the

seat of the muses, and afterwards immortalised in song by Milton and Butler. In 1500 Smyth was chancellor of the University. Sir Richard Sutton was of an antient family in Cheshire; a man of the law, who rose to be one of Henry the Seventh's privy counsellors. The date of this foundation is not older than 1512.

That portrait, Lady Gertrude, which you are contemplating, is of Lord Chancellor Ellesmere; the other of George, the Marquis of Buckingham.

Let us, *merely to come out of it again*, go now into the other court, which is principally taken up by the Chapel and Library. These exhibit, as you see, the juvenile prolusions of Sir Christopher Wren. We have pointed battlements and windows, contrasting pilasters and classic capitals. Observe that Corinthian pilaster in particular, surmounted by a pinnacle in the pointed style.

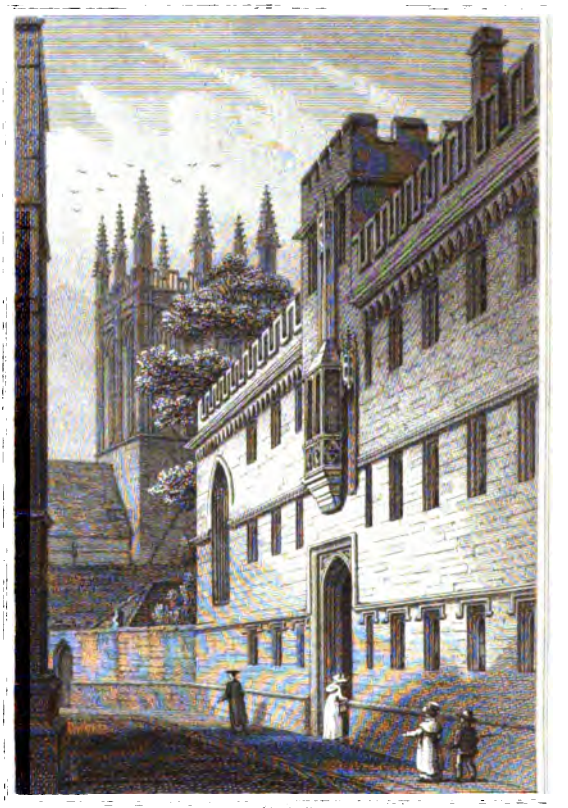
IL CORTEG. Oh! no freaks of this kind can surprise me, after observing the prolusions in the interior of this, and so many other Chapels and Halls we have already noticed.

FALK. The roof of the Chapel here, though of wood, is a skilful imitation of the stone groined ceilings in the pointed style. It has its uniform lines of stalls; its lateral ranges of pointed windows, but its eastern one most vivid in its painted glass; and a highly embellished altar. At first the spectator is charmed, *he knows not why*—however, the charm is soon dissolved by observing the intermixture with it of the classic, *he knows not wherefore*. The interior of the Library is highly ornamented by Wyatt. Among the numerous books and MSS. are the collations of the classics, with illustrative notes by Wasse, an eminent Greek scholar, one of the boasts of Cambridge. So low down as the year 1780, the books were chained to the walls.

EDGAR. Smyth is said to have been educated in the household of Thomas, the first Earl of Derby. The Countess

of Richmond, who was the second wife of this nobleman, provided in this manner according to a laudable custom in the houses of the nobility, for the instruction of young men of promising character.

Il Corteg. That usage supplies the link between college education and that of feudal times. In those times, "the strength of the Baron's castle, or the sanctity of the cloister, formed the only asylum of beauty and of learning. In the hall of the Lord, the male youth of gentle blood were reared, and the female wards guarded and introduced; the latter were held in charge by the lady of the mansion; and employed, among other occupations, to instruct the children in their catechism; in reading, and writing (which, the noble translator of the Assizes of Jerusalem, recommends all to be masters of, for the purposes of *secresy*): further, to teaching the male youth the love of God and of the ladies—the professed, but equivocal, rudiments of chivalry. Trained in the duties of esquire, the male youth, from the age of twelve, passed their growing years in preparing for the greater feats of knighthood; and acquired the frank and noble manners and carriage, arising from association with high-born beauty, and punctilious nicety of honour, with tempered, but determined courage. When invested with the sword and spurs, as love impelled or restrained them, they continued to serve their benefactors, or tried the fortunes of some other powerful lord, to whom they engaged themselves, or else voluntarily sallied forth to reap the field of honour in distant kingdoms."



CORPUS CHRISTI COLLEGE.

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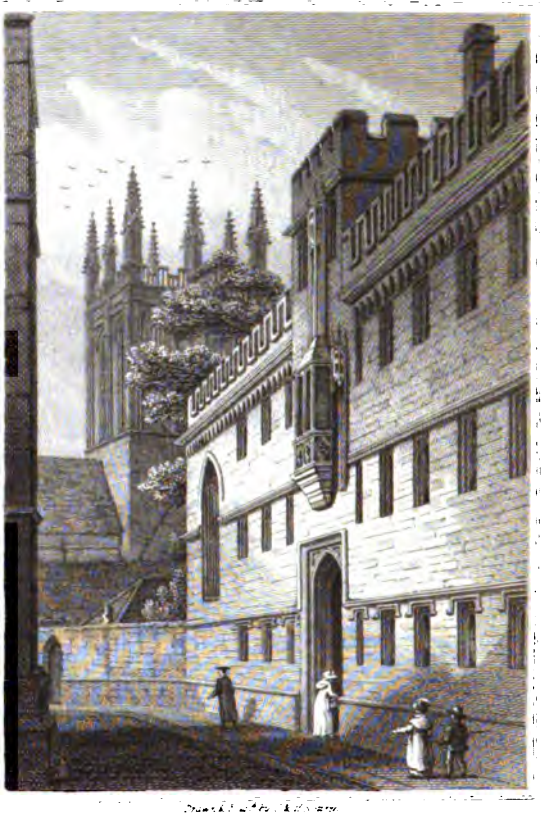

CORPUS CHRISTI COLLEGE.

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CORPUS CHRISTI COLLEGE.

IL CORTEG. I have often longed to see this College; which, besides its modest conventual air, and its celebrated collection of the Aldine classics, is viewed by us with particular respect, on account of its founder. He appears to have been a great man. It is natural to run a parallel in our minds between Fox, Bishop of Winchester, and Cardinal Wolsey; from their having been nearly cotemporaries, and having filled similar stations. Both were in the confidence of Henry VIII.—Fox had been the favourite also of the old King; but was supplanted, in the favour of the son, by Wolsey, a younger courtier, whom he had himself introduced and recommended. Cardinal Wolsey, however, seems never to have performed any one good action that was also great and lasting. For as to the founding of Christ Church College, he only commenced that magnificent design. Whereas Fox's whole life is a series of important transactions that had great influence not only in his time, but after it, being interwoven with the political destiny of England.

EDGAR. I should like to hear a few particulars of his life?—IL CORTEG. Having perused some account of his life in Chalmers's History of the Founders, I shall just mention a few of them in a very cursory manner. While he was a young man he formed an acquaintance at Paris with Bishop Morton,—then an exile there by order of Richard the Third. By him he was introduced to the Earl of Richmond, who was at that very crisis making preparations for his descent upon England. The Earl, as well as the Bishop, discovered the promising abilities of Fox, and intrusted him with important negociations, in which he succeeded. Upon the

Earl becoming Henry the Seventh, Fox enjoyed his unlimited confidence; and he was employed in several embassies, in all of which he succeeded as before, to the King's entire satisfaction. Dignities, and wealth of course, flowed in fast upon him. After passing, and not slowly either, through a gradation of other preferments, he was in the year 1500, made Bishop of Winchester. Three years before his exaltation to that see, the Castle of Norham being threatened by the King of Scotland, Fox not only caused it to be fortified, and supplied effectually with troops,—but defended it himself in person. In 1498, that is, the year after, he successfully negociated the marriage of Henry the Seventh's daughter with James IV. King of Scotland: an alliance which laid the foundation of the union between the two kingdoms. In 1491, he had stood god-father to Henry VIII. and remained in favour during the whole course of Henry the Seventh's reign. It was too much perhaps to expect that he should continue in favour during another successive reign—though he might have expected, at least, not to be supplanted by his bosom friend, to whom he had been patron. But he had the melancholy experience, so common at courts (and often out of them in the world), of being gradually and painfully undeceived in this last respect. Fox had rendered himself acceptable, indeed, at festivities and pageantries, as well as in his true province, the more serious affairs of government; and he accompanied Henry VIII. in one of his Gallic expeditions. Being obliged however to yield at last to the ascendancy of Wolsey in the King's good graces, (which in politics as in marriage never admitted of more than one object at a time;) this aged prelate, after magnanimously enduring much unmerited neglect and many studied mortifications, withdrew voluntarily from public life altogether: in this, surpassing in good fortune his successors, who were ignominiously hurled from it. He retired to Winchester, and em-

ployed the remainder of his days in acts of charity and munificence.

He founded this College, at the critical epoch which announced the downfal of monastic endowments. His first intention had even been with a view to perpetuate such institutions. But his discerning and enlightened mind was quickly diverted from this by Oldham, Bishop of Exeter, who anticipated what came to pass not long afterwards.

He lost the use of his sight ten years before his death. A portrait of him made during that period is in this College: in the new-made gallery communicating between the President's lodgings and the Chapel. He exercised to the last the most princely hospitality at Winchester, where his domestics exceeded the number of two hundred.

Il Corteg. And I have no doubt many worthy and excellent men (whose names figure in biography) were, when young, received into his retinue, and educated after the manner of that age. There cannot be a finer school for a rising man, than to be thus early one of the followers, and in the train, as it were, of some great man. For books alone are not sufficient without living examples. It may be that the change of manners in this respect, where children are separated from home, and pass the first third of their lives at a distance conversing with one another only, or with books as well as with mere preceptors; may be one of the causes why we have so few remarkable men.—Falk. *In the times we are now speaking of*, besides education in religious houses, it was still usual to allow youth to live in the houses of the bishops and nobility. They occasionally filled up the retinue of the master.—Edgar. This probably, too, was the origin of fagging at public schools,—where the younger are made to serve their elders as masters.—Falk. And of pages at Courts. Pace, one of the restorers of letters in England, the friend of Erasmus, was taken into the palace of Langton,

Bishop of Winchester. Sir Thomas More was educated as a page of Cardinal Morton, Archbishop of Canterbury, about 1490, who foretold his future greatness.—Il Cortեg. And More has gratefully immortalised the memory of his patron in the best of his works.—Lady G. This method too is a kind of earnest of future patronage, and is a sure road to fortune.

Falk. His crosier is shewn here. Though a fine specimen of ancient workmanship, it is not considered equal to that of Wykeham at New College. Here is likewise preserved part of his chapel plate; consisting of two paterae, a golden chalice of very elegant form, and a vase of gilt silver, with its cover, most curiously wrought. It is enriched with an amethyst, together with his ring and pendant pearls.

At one time he was Chancellor of the University of Cambridge, where he had studied also; after having been at first of Magdalen College, from whence he was driven by the plague.

When Henry the Eighth was once solicited to give this College, on account of its site, to Wolsey, who wished to extend Christ Church buildings over it—Henry at once silenced such a request, by exclaiming, "What! disturb the foundation of my god-father!"

Lady G. We are anxious to see this College, for the sake of its founder; in other places we are curious to hear something about the founder, for the sake of the College.

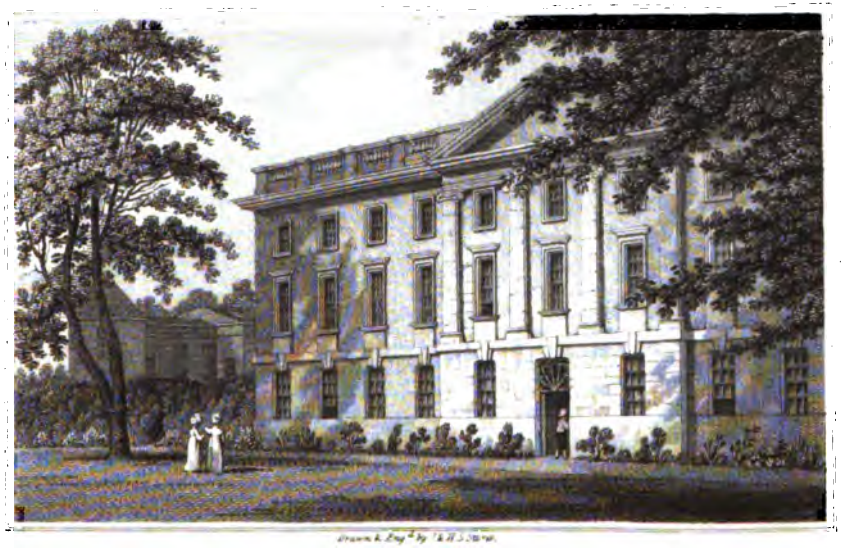
Falk. It stands south of Oriel, having Merton on the east, and Christ Church on the west. It is built, as most of the Colleges are, on the site of several old halls. It consists principally of this quadrangle, built in the founder's life-time: but it was not embattled, as you now see it, until the reign of James the First. We have two excellent engravings, one by Hollis, of its front; Merton appearing in the dis-

Drawn & Engd by J. & H. S. Storer.

CHRIST CHURCH.

(from Corpus Christi Garden.)

London, Pubd Nov 1 1821 by Sherwood, Neely & Jones.



LIBRARY.

(Corpus Christi College.)

tance. Observe how accurately are displayed the square tower, embattled; the oriel window, the three niches, now empty; but not despoiled of their rich canopies.

The quadrangle itself is 101 feet long, and 80 wide.—LADY G. It is uniform, and of a chearful character, yet disposing the mind to meditation.—EDGAR. That sun-dial in the centre seems of a peculiar construction.—FALK. Yes, it serves as a perpetual calendar: and I believe this is the only quadrangle that coincides with the four points of the compass; its front facing duly the north. The Hall stands on the east, having a large pointed window towards the street, which is well expressed in the engravings. The Library is on the southern side. And that figure in a niche under a pediment is the statue of the founder; habited as a prelate, with his crosier and mitre.

LADY G. This Hall is a room of excellent proportion?—FALK. It is so considered: the carved work, and the roof in particular are much admired.

This Library is the room in which, as Mr. Brewer feelingly observes, Erasmus spent so many hours in study. It remains exactly in the state in which it was left by its founder. It was built at that auspicious æra, as the same writer observes, of the revival of letters; when classical learning was introduced as a necessary part of school-education. Of course, it is eminently rich in editions of the classics. In particular, it has a very valuable collection of the Aldine editions, of these, the most curious are three on vellum, *Cicero de officiis*—Theophrastus, and Aristotle. Among 300 MSS. there is one of Suidas, which has its former owners name upon it, *Grocyn*, the celebrated scholar and teacher of the Greek language in this University, towards the close of the 16th century.—EDGAR. Who was Grocyn?—FALK. Grocyn was born at Bristol, and educated at Winchester College. He resided at Exeter College in 1491, and read a

Greek lecture in the University. It seems he had Erasmus for his pupil, or hearer, whom he hospitably entertained for a considerable time. He was so generous to his friends, that, it is said, he was obliged to pawn his plate to Dr. Young, then Master of the Rolls. This Library has also the MSS. collections of the great antiquary, *Twyne*; also of Fulman.

EDGAR. Those are the portraits of the seven Bishops, who preferred being sent to the Tower, rather than become traitors to the laws.

In 1755, Lord Coleraine, a nobleman of this College, presented it with a very large collection of Italian books, forming almost a library of Italian literature. He was an excellent Greek scholar, a poet, and antiquary.

IL CORTEG. Most of the specimens here of early typography were left to the College by the founder. Of these many had been brought from Italy by Sherwood, Bishop of Durham.

EDGAR. Jewell, Bishop of Salisbury, was of this College, of whom Cardinal Pole said, "though a heretic in faith, in life he seemed an angel."

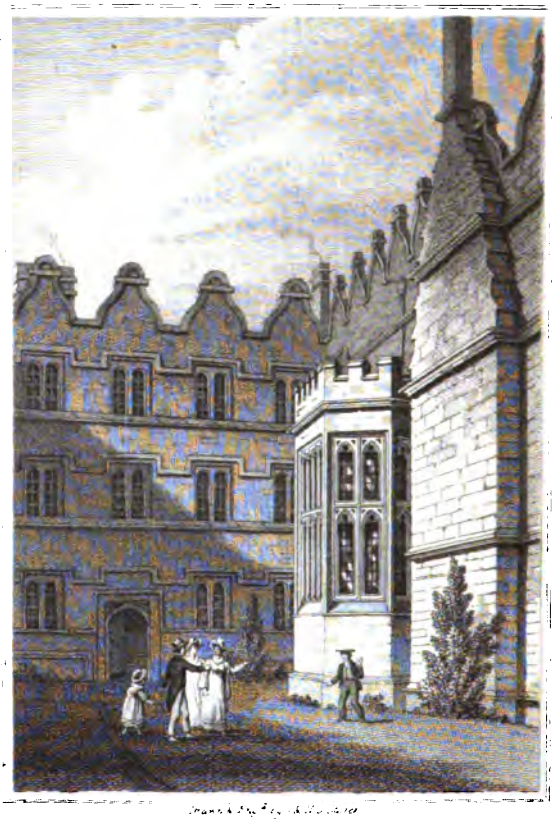
FALK. Bryan Twyne, the celebrated father of the modern antiquaries, was also of this seminary, and a fellow of it. He was employed by Archbishop Laud, in drawing up the University Statutes at large. These were afterwards corrected, methodised, and furbished over with excellent Latin, by Dr. Peter Turner, one of the Savilian Professors. Twyne was rewarded with the place of Custos Archivorum; an office founded at the completion of the Statutes in 1634. The abridgment of them, which relates to manners, exercises, &c. for the younger part of the students, was by Thomas Crossfield, of Queen's. Basil Kennet, author of the Roman Antiquities, was President here; the 14th in the list of Presidents. To these we may add Hales; Sir Ashton Lever, celebrated for his museum; and Dr. Richard Pococke, Bishop of Meath, the illustrious oriental traveller.

FALK. We have now only to see the Chapel, and afterwards passing through to the Cloister, take a glance of the new building in the Fellows' Garden.

LADY G. Well, to be candid, I cannot admire this Chapel, pre-disposed as I may be to admire every thing belonging to Bishop Fox's foundation.—FALK. Be candid and you will be safe. Many people are caught in a trap, when laying aside their candor, they think it incumbent on them to praise at all events. This Chapel, Fox had nothing to do with. It was arranged in the state you now behold it, in the reign of Charles the Second.—IL CORTEG. And I never yet saw any thing arranged in his taste that was good for any thing. The skreen is of cedar.—FALK. That picture over the altar by Rubens, is esteemed a very fine one.—ÆLF. The subject is the Adoration.—FALK. This valuable picture containing five figures only, of the human proportion, together with the infant Christ, was presented to the College by Sir Richard Worsley, who gave 3000 *louis d'ors* for it. It was substituted for another picture once here, but now in Balden Church, (Oxon)—a copy of the Annunciation by Guido: the original was in the *Monte Cavallo* Palace at Rome.—IL CORTEG. Whatever may be the subject, and here it is a homely and rustic one, we never meet with dignity and grace in Rubens. Though he had all the other essentials of a great artist: particularly learning, force of expression, good design, colouring, and composition. Taking the subject of these two pictures, however, into our consideration, I am not sure whether I should not prefer a *good* copy of Guido for this original of Rubens.

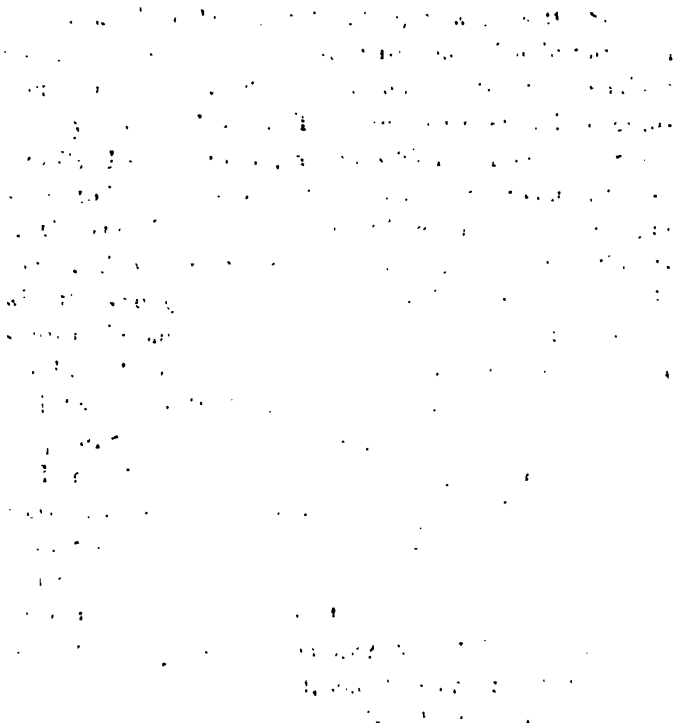
FALK. This Cloister, which now serves as a place of sepulture, was built by Dr. Turner. It is only worth *passing through* to this other building of Turner's munificence, facing Christ Church Meadows. It is 119 feet in front; and three stories high, as you see.—IL CORTEG. These four

Ionic pilasters stand well on that simple basement.—Edgar. But how can the books say the basement is not rustic; mentioning it also as matter of commendation?—Il Cortes. It would be matter rather of censure. The lintels of the windows, and the key-stones, particularly, are of the rustic order, and very properly. The triangular pediment, and the bold cornice, extending from the base of the pediment along the whole front, are well proportioned. And the whole is judiciously terminated by that balustrade along the summit.



JESUS COLLEGE.

London, Pub.d Oct. 1 1821 by Sherwood Neely & Jones



JESUS COLLEGE.

FALK. The Welch antiquities, as well as the Scotish, are related by affinity to those of Ireland. The historians of Stonehenge acknowledge some communication between them in early times.—EDGAR. They are related even by *consanguinity*, I should think; a word which your old law-French shews to be synonymous with cozenage, or our cousinship.—IL CORTEG. They are collateral *blood*-relations: and as, of course, they were formerly for cutting each others throats with the sword, so they are now for doing it with pens well-sharpened; an instrument of the press which makes the blood of all men in office run cold.—IL CORTEG. Hot and cold by fits with trembling, a high flush, and profuse perspiration; upon taking leeches, however, the patient is well.

FALK. But we have here an ampler proof of relationship above adverted to, in an enormous punch-bowl they exhibit, the gift of Sir W. W. Wynn.—EDGAR. It is an Irish giant among punch-bowls, and stationed, with great propriety, where it ought to be, in the Fellow's common-room. But the guides always exhibit it empty? Now, I think, an ordinary punch-bowl never looks well, somehow or other, but when it is full? What a dry exhibition it is, a butler swinging about an empty ladle, and informing you that it holds half a pint! He goes on to tell you that the bowl is of silver, and weighs 278 ounces, all which may be very interesting to a silversmith.

FALK. You are now arrived at the conclusion, that this is a Welch endowment.—LADY G. Yes; though we have arrived at it in a round-about way.—FALK. Most, if not all of the Colleges were private foundations, for the benefit of

the donors family, county, or district, in some part or other of the united kingdom. As this was intended for Welchmen, so Exeter was for the Devonshire and Cornish men, University for the Durham, Yorkshire-men, and other northerns: Baliol for the Scots.—EDGAR. How comes it that there is not one for poor Ireland?

IL CORTEG. It does not want one. Though when it did, and a benefactor presented himself in Oxford, some *good-natured*, officious, person diverted him from his intention; and drew off the charity into a more favoured channel and receptacle, that stood not, however, quite so much in need of it.

EDGAR. I have a scheme upon this subject, which I will shew to you before we leave Oxford.—IL CORTEG. It is too late: the age of private and provincial endowments is gone by. They ever tended rather to divide than to unite. They had this very effect at Oxford; where there were incessant quarrels between the students of *this* and *that* county.—FALK. Such was by no means the intention of the pious donors. However private, personal, and local, their endowments were, their object was general, to do away illiberal distinctions; and in this way they have operated. Students from all parts of the united kingdom are received indiscriminately in all the Colleges.

EDGAR. And in this very way will my scheme operate, too. The very name I have imagined for my new foundation is Union College.

LADY G. But let us first see what Oxford contains, before we think of what it wants.

IL CORTEG. We have seen in the punch-bowl that it already possesses more *than it knows what to do with*. But as they are so saving of their *usquebagh*, they had better not be too ostentatious of their plate, if they wish to keep what they possess. What with the visitations of Henry VIII. (who

devoured hospitality (by the way); and of his son, who had no bowels for it; and of the Parliamentarians, who had no conscionableness or mercy upon it; what with all these drains, the butler's pantries and plate-chests of Oxford have been laid under pretty heavy contributions from time to time: not to mention the royal establishment, army, and mint of Charles the First; who with his predecessor, and two immediate successors, and their heirs, cast an eye of *particular regard* upon this University.

LADY G. For my part I cannot help thinking the less plate a College possesses the better, and the fewer pictures, as well as palaces. For, that it possesses palaces we shall see when we come to examine their classical buildings. Its real treasures are in its institutions; in that great stake it possesses, public opinion: and in being, along with its two sister Universities, the most orthodox institutor of the British youth. "THESE are its jewels."

ÆLF. I like much the front of this College, with its rustic gateway, and that pointed eastern window of its chapel. —IL CORTEG. But how dismal are these ogee battlements! They should be cut down into the form of an embrasured parapet, of the same pattern as that which crowns the pentagonal bay window of its inner court. Indeed, this whole College requires to be *gothicised*, as it is called; that is, *mannered* into the pointed style. It is a good subject for it.

FALK. This first quadrangle, 90 feet by 70, is formed by the Chapel on the north, the Hall on the west, together with the apartments for students on the south and east.

This second, or inner quadrangle is ampler and of better proportions; 100 feet by 90.—EDGAR. What part does this pentagonal oriel window with its embrasured parapet belong to?—FALK. To the Hall, a room which is more than sufficiently spacious; but the punch-bowl is, I suppose, the *rationale* of every thing here. The roof is in the pointed

style. It *is said* to contain some interesting portraits. As for the Chapel, excepting that it was built by private contributions from the gentry of Wales, it would be cruel *to say any thing about it.*

In the Library are the Statutes on vellum, a curious specimen of calligraphy.—ÆLF. What is better, they are written, I have no doubt, on the hearts and actions of the fellows and students.

FALK. The works of Lord Herbert, of Cherbury, are here.—EDGAR. Who believed in silly dreams, though he did not choose to believe revelation. He was a philosopher among lordlings, and a lordling among philosophers.—FALK. Mr. Brewer intitles Lord Herbert an "argumentative knight-errant."—IL CORTEG. Which will do, if you add, "who fights in his sleep." His head-piece was clearly wrong-adjusted; perhaps in the setting of it, it was cracked.—FALK. But Mr. Brewer candidly, in his manner, qualifies this sentence, by saying that his craziness was confined to one subject.—IL CORTEG. That is the case in all madmen. However, that subject was a pretty extensive one?—EDGAR. It should never be forgotten, that in his life of Henry VIII. as the above writer remarks, he passed merited censures on arbitrary government: and this, in the very pages to which he knew the attention of Charles the First would be drawn; having executed the work by Charles's own orders.

FALK. Howell, the traveller, and agreeable letter-writer, with Lloyd, one of the seven prelates sent to the tower, were of this College. We are informed by Mr. Brewer, that Hugh Ap Rice, of Brecknock, the founder of this College, was prebendary of Rochester. Observing that his countrymen were scarcely ever noticed in Collegiate endowments, and thinking that not quite fair and christian-like, he applied to Elizabeth, who, we all know, was a Welch-woman. The Queen gave him plenty enough of parchment, or goats-

skin.—Il Corteg. No unacceptable gift to a Welchman.—Edgar. As the Queen probably knew?—Falk. It may be so, but I cannot be quite positive. In short, she gave him charter enough, in all conscience; but as for plate or money, she gave him not so much as a copper sixpence. She also gave him leave to take such timber for the College, as he could find; or cut and square out for that purpose, from the forests of Shotover and Stow.

Il Corteg. He must have made good use of his eyes; I protest I have looked all round the neighbourhood for these said forests, and I can find not a remnant, except in charters.

Falk. Though the College had no other endowment but that of the founder, it seems, even this was afterwards lost, or became unproductive.—Il Corteg. Which, I think, amount to the same thing.—Falk. No doubt for the time being: but I have seen very affluent men, of such estates. In the meanwhile, the College, with a good estate, would have been starved, but for the liberality of Sir Eubule Thelwall; Edward Merrick, who left his whole estate to it; Sir Leoline Jenkins; and some others. In 1640, Dr. Maxwell, then principal of the College, held in his hands sufficient subscriptions to complete the buildings, then unfinished; but the civil war intervening, he returned the money to the respective donors. However, in 1676, Sir Leoline Jenkins completed them at his own private expense.

Il Corteg. Speaking of the civil war, for what reasons do the Welch, Scots, and Irish, though always worst treated in arbitrary reigns, adhere with the greatest constancy to the very persons and counsels which oppressed them?—Falk. I could give several, but I doubt whether they would prove good ones. Some say it is in the instinct of human nature, like that of a dog, that it will fawn upon those who use it with most severity; and the more gently you treat it, the less you can bend it afterwards to your will. Others say that the

more blood and sweat of the brow it costs us to attain any good, we set a greater value upon it.—EDGAR. I suppose this is the reason we have all so violent a prepossession for the classics at school.—FALK. Some argue, that the fewer rights men are allowed, the more careless they are about them; as is the case in Turkey, and in all despotic countries. You will find more statues, busts, and pictures of the Stuarts at Oxford, who absolutely drained and ruined it, than of any other Princes, excepting Elizabeth, who never gave it one farthing.

IL CORTEG. These reasons do not entirely satisfy me. An arbitrary Prince in England, though he may lord it for a while, (and he will exercise his tyranny in the distant provinces with less constraint than in the capital), never fails sooner or later to become the weaker party in England. Defeated there, he, like the bull in the fable, who had been vanquished by another bull, takes to the woods and marshes. He is followed there, and in the conflict, the poor miserable frogs, no doubt, are trampled to death. But they can civilly afford a hospitable reception to *one* bull, though not to a *drove of them:* and as this one is opposed to the rest, the frogs, of course, consider him as their *ally*. But if you can reclaim these wilds and morasses, uniting them in one great farm with the ancient and parent estate, with roads of communication—as there will then be no shelter of that kind for the vanquished bull to fly to, he will contrive to live peaceably with his brother bulls, and to give them as little just cause of offence as possible. For this reason, as well as for others, I am a friend to the Union with Ireland, and to that universal, rapid, and almost instantaneous, communication of the Press you enjoy at present. In all ages, heretofore, the discomfited party in England, whether whig or tory, king or subject, from John to James the Second, have taken refuge in Wales, Scotland, or Ireland.

EXETER COLLEGE.

EXETER COLLEGE.

LADY G. "Among the Rectors of this College, there was one whose story exemplifies," as Mr. Wade remarks, "two very different morals in an equally striking manner: one, the success which industry and perseverance may hope to attain,—the other, the instability of fortune." Dr. John Prideaux was born of poor parents at Stowfort, in Devonshire; and being disappointed in an endeavour to obtain the humble appointment of parish clerk at a neighbouring village, he made his way to Oxford, where he obtained some employment in the kitchen of Exeter College. In this menial occupation he so acquitted himself, as to attract the notice of his superiors, by whom he was removed to a situation of acquiring the instruction he wanted. His excellent natural abilities were so well cultivated, that he became a scholar of the first eminence; met speedily with preferment, obtaining a canonry of Christ Church, then, the regius professorship of divinity, and, lastly, the headship of this very College. In the last capacity, so great was his fame as a preceptor, that students flocked to the College, on his account, from all parts of the country, and even from abroad; so that it became necessary to build the house which you will see immediately (behind the Rector's lodgings on the north side of the quadrangle), for their accommodation. He held his rectorship thirty years, filling in the intermediate time the office of Vice Chancellor. In 1641, Charles the First advanced him to the prelacy as Bishop of Worcester. But the presbyterian party being now on the ascendant, his episcopal revenues were sequestrated. So very scanty was the pittance allotted to him out of their amount, that he was obliged to sell

even his books for a subsistence. Nor was this the greatest distress he was reduced to. An acquaintance happened to observe him walking with something hid in his gown one morning; and upon pressing him to own what it was he had gotten there, the venerable diocesan with unaffected and very good-humoured *naiveté* confessed that he was obliged, like an ostrich, to make an occasional repast upon iron: uncovering at the same time some fragments of that metal, which he was going to dispose of at a blacksmith's. He survived the king: but his sufferings, which he had borne throughout with a fortitude and resignation truly Christian, were terminated by death only.

FALK. James, duke of Hamilton, beheaded under Cromwell, was of this College: Noy, the attorney-general, called the Prerogative Noy: and several eminent lawyers, as Lord Chief Justice Rolle, Justice Treby, Sir Michael Foster, Sir John Fortescue, &c. &c.

It has to divide claims with another College as to Grocyn, already mentioned to have been one of the revivers of learning. The virtuous and gentle Lord Falkland (Henry Lucius Cary), who died before the contest was over between Charles the First and his Parliament, was of this College; the man who used, with a deep sigh, to ejaculate in the presence of the king's courtiers, ever and anon, the words peace! peace! when they were clamouring for war—or tyranny.

It had, besides, the factious Lord Shaftesbury, one of Charles the Second's cabal: add to these Borlase, the topographer; Kennicott, the librarian; Tindal, the continuator of Rapin. And besides archbishop Secker, of the last century, Maundrell, the illustrious traveller of the preceding one; whose delightful journey from Aleppo to Jerusalem, written with an almost evangelic simplicity and fidelity, Dr. Johnson not only admired, as every one else must, but used as his very model when writing his Tour to the Western Isles.

This College may be said to have had three founders: Stapledon, bishop of Exeter, was the first, a man of great pride, pomp, and most expensive ostentation; he held the highest offices of state under the weak Edward II.; and adhering to his party was, in the tumults of those days, beheaded by the mob in St. Paul's Churchyard. Stafford, also, Bishop of Exeter, was the second founder, in 1404; he altered the name of the College from that of the preceding founder to that of the see only. The third founder was Sir W. Petre, by far the most considerable benefactor of all. He obtained a new charter, ordaining the office of rector to be for life. Before his time it was annual. It has been observed before, that the foundation was intended principally for the students of Devonshire and Cornwall.

Lady G. Only that we *may have it to say* that we have been here, this College is so little differing from others we have seen, that it is hardly worth while to make a pilgrimage through it for the present. It might have had as high pretensions to the praise of uniformity as any other, if, unfortunately, its evil genius, (I cannot say taste), had not spoiled all by this Ionic gateway, with its pilasters, plinth, rustic basement, pediment, armorial bearings, festoons, &c. if these had not been placed in the centre of a front after the pointed style, extending to the length of 220 feet, and environed, as usual, with an embattled parapet. To describe it, is only to repeat the guide-books, and the description of the former Colleges; one description would suffice for three-fourths of the Colleges, built after the castellated manner. But let us enter the quadrangle at once.

Falk. This quadrangle is nearly a square of 135 feet. It must be allowed, that that range of windows in front of the hall, under obtusely pointed arches, is very fine.—Il Corteg. And particularly that lofty oriel window, divided by mullions and transoms into eighteen trefoil-headed lights,

The ascent also to the hall by a flight of steps has a good effect.—Falk. The ceiling and screen are of carved oak. Besides Stapledon's and other portraits, it has that of Sir W. Petre, who participated largely in the plunder of the monasteries.—Edgar. Perhaps his benefactions to this College were by way of restitution?—Falk. As he never told me, or perhaps any one else, I am not prepared to say how that was; but we may collect, that he knew as a statesman, how to trim his balance, and to keep his seat and his equanimity in very rough, arduous, and jolting times of tergiversation: for he remained in favour with four successive princes of so opposite a temper as Henry the Eighth, Edward the Sixth, Mary, and Elizabeth; who were as opposed, I think, as the four corners of any *trapezium*.—Il Corteg. He served as the common measure, or mean proportional between the different sides.—Falk. He was also a member of no less than two Colleges, and principal of a third.

Besides those portraits of the primates, Marsh and Secker, there is also one of Charles the First, who gave an endowment of a Fellowship for Jersey and Guernsey to this College. Edgar. At what period of his reign did he give this?—Falk. I am not informed when; but it is worthy to be recorded, as this is one of the very few benefactions, I believe, that emanated from his family to any of the Colleges here.—Il Corteg. You will allow *this* had some claim upon him; for it surrendered to his mint 14,760 ounces (19,680 ounces estimated by another measure) of plate. I say surrendered, for it was not without some reluctance.—Edgar. Not on the receiver's part I suppose? Il Corteg. No: this reluctance was not entirely either on account of its antiquity or beauty; for it was upon a promise of having an equal amount returned. "Which promise," says Wade, "*it is needless* to say, was never once performed."

Falk. The hall takes up most of the south side; the

chapel and the lodgings of the rector are on the north.—Il Cortego. There is nothing particularly distinguishable here in these lodgings, &c. of the society, three stories high, as usual with double narrow windows; in some colleges round, in others pointed, placed beneath a square moulding, so that even the picture of one would nearly serve for all. However, they are pleasing to the sight; and I should never grow tired of them—but in eternal description. The hall is so large, and of so ecclesiastical an outside, that, as Mr. Wade observes, any one might mistake it for the chapel; were it not that they have very ingeniously and kindly inscribed over the door of the latter, "*this is the chapel,*" lest, as he supposes, we should mistake the other for it. They have taken the additional pains of inscribing over its eight windows, "*this* is the house of *prayer;*" and it might be equally necessary and appropriate to place this further inscription over the door of the Rector, "*this* is the house of *watching;*" and over that of the hall, "*this* is the house of *fasting.*" The armorial bearings over the gateway at the entrance, might have a motto, recommending humility and patience: and thus College-architecture might become a complete course of the college virtues.

It is mentioned as a peculiarity in the Chapel here that it has *two* aisles: in one of them, lectures on divinity are read. The ceiling is painted to represent a groined roof, having all the delicate intersections belonging thereto, along with fret-work, &c.

They have in the library most of the Aldine classics, with a fine copy of that extremely rare and valuable collection of Voyages, by *De Bry*. You have seen the building itself in the garden?—Lady G. Yes. It would make an excellent green-house.

OXONIA EXPLICATA ET ORNATA.

By this time Lady Gertrude and her party had made half the circuit of the Colleges, and were pretty well acquainted with the city. But for the facility with which every information relating to Oxford was laid open to them, they felt themselves much indebted to the attentions of the Chaplain of All Souls, Registrar of the University. It would be idle to introduce as a new acquaintance to the reader, who is at all conversant in the literature of this and the last century, so celebrated a name as that of the author of the *Collectanea Curiosa*, and editor of Anthony á Wood's *History* and *Antiquities* of the University of Oxford. He shewed to the company every thing remarkable, at his own College (which we shall come to presently), and this with an assiduity and a *prevenance*, that proved how truly polite a learned Oxonian can be; and how practicable and amiable it is in a clergyman to exercise the affability which suits the tone of the world, and to render himself acceptable to laymen, in what is innocent—to mixed companies, composed of both sexes, and of diversified ranks, without compromising the dignity and sacred character of his calling. Though at present, upwards of fourscore years of age, he has all the activity, the liveliness, and the vigour of a man of five and thirty. Not satisfied with merely acquitting himself in this manner, of the courtesies our letters of introduction requested of him, he sent to Lady Gertrude various publications upon Oxford, which he knew would interest her and the Cortegiano. The booksellers' shops supplied us with the tracts of the learned Rector (or head) of Lincoln College; of whom every one will think with respect, whether as the head of a College, or as a writer.

With all the energy of genius, he was not without the peculiarities of that turn of mind, seeing his subject strongly, and expressing himself eloquently and vehemently. His manner, perhaps, was to some ears too high-toned; but attracting by a *naiveté*, which we always are sensible of whenever the heart speaks; and by that heroic temper that dares to be right. In certain points, however, as no one is infallible, he may have been wrong unconsciously:—at least, he has been thought singular to a degree, bordering on the romantic, and even the visionary. But, even if this were allowed, it is excusable on those subjects that lie within the regions of imagination, rather than speculation, or mere reasoning, and demonstration. His publication upon the improvements of Oxford was lying upon the table; and Lady Gertrude addressing herself to the Cortegiano, asked him frankly to give the company some account of that treatise, somewhat in the manner of a review of it: when he complied as follows.

Il Cortes. The principal expresses, I think, rather a *droll* regret, at the improvements of Oxford, having been so great, that he could not recollect some critical animadversions he had made five and forty years ago. But, he is positive, that he was for having Magdalen-bridge eight, if not twelve, feet wider, than it now is. He recommends the heads of the University, therefore, immediately to set strenuously about taking down the whole south wall of it with care; and after lengthening all the arches 12 feet, then to put up the wall again with equal care. This trouble might have been obviated, if attention had been paid to his boyish opinions:—and as it was not, he thought proper to publish that along with some *other* of his boyish opinions. He laments *feelingly*, that the fine drawings of artists are mere eye-traps: adding these words: "that such traps should deceive women and children, cannot excite our wonder: but that it should have taken in old and grave *logicians*, in *full-bot-*

tomed wigs, is the more surprising; who, after the bridge was thus built twelve feet too narrow, indignant at the animadversions of *the boy*, but feeling the impression these had made on the public mind, in order to vindicate the plan of their own adoption, and to prove that the bridge was strictly of sufficient width, were seen marching solemnly over it, in their *full-bottoms*, with two waggons abreast, and walking (like so many pursuivants), one of them on each side. After all this grave and solemn dead-march, it was, however, found necessary to contract the pavement on the south side to less than half its width, as it continues to this present day.

He declares very decidedly, though he does not favour the reader with the *grounds* of his decision, that irregularity is the idea in which all Gothic building particularly delights; by which it is distinguished, and advantageously so, according to him, from Grecian, Roman, or Italian Architecture.

Lady G. For my part, I have known some dramatic writers as *irregular* certainly, as Shakespeare: but whose plays it was altogether impossible to sit out the representation of, or to bear the reading one line of, in the closet. —Il Cortbo. After observing that the Water-walk has been improved, and doubtlessly in consequence "*of his hints*," he utters a moanful lamentation over the founder's oak; which died, I believe, for want of breath, at the untimely age of 500 years only. He then takes leave (not in the French way, but liker honest John Bull), of the President and Fellows, of Magdalen College; apologising for some other liberties he has taken in voting away (upon paper) their funds; and he has given them in all conscience, it must be confessed, fully enough to do with the remainder.

He next turns his eye upon another College, which meets him—Lady G. Half way, I suppose.—Il Cortbo. Yes, (but I suspect it would rather wish not to have met him, but that he had turned the corner and missed it). It meets him, how-

ever, as he moves up High Street; a College that he considers as more highly intitled to his "critical favours, because under greater obligations." As to these obligations and favours, whom from, or to, the reader is left wholly in the dark. He observes truly, that its beautiful buildings have a purer elegance, simplicity, and unity of plan, than those of any other College: in which any person of taste will recognise Queen's College, and acquiesce. However, he is for taking out only all their sashes, and tumbling down the stone screen which divides it from the street, replacing it with an iron palisade.

The Rector "cannot pass by Edmund Hall, though out of his then road" (but this by the bye), "without *leaving a compliment* to the Principal of it, for the improvements made in the lodgings of *that* house."—Lady G. And I suppose, in order to attract more of such compliments, there is in Edmund Hall a good deal of room left by him for *still further improvement*.

Il Corteg. "In the former editions he passed this way to open a new and splendid street, by the *mere removal of old buildings:*" by which he means the carting away the Chapel, Halls, and President's lodging only, and foundations of Hert Hall! Lady G. This was upon paper I suppose?—Il Corteg. Yes, and as that costs nothing, I have been imagining a similar improvement of my own. It is in order to afford a view of what was once the Turl, (a "nuisance" replaced now by what the Rector calls "handsome houses)," likewise a view of Exeter-garden, the walls of which the Rector recommends to be lowered for that express purpose; when we shall have a peep of the Library that we mistook for a green-house: and also further, in order to afford a view of the finest butcher's stalls in England. Now, for this purpose I would humbly propose to clear away all the buildings whatever, pent-houses, and other old walls, Chapel, Hall, Library, &c.

contained between the line of Exeter College, Brazen Nose College, All Saint's Church, and the said shambles above-mentioned; leaving the whole space smack and smooth clean, and well swept as any gravel-walk.—LADY G. But at this rate you would conjure away every stone of Lincoln College—would you not?—ÆLF. I would send that only after Hert Hall.—FALK. I had rather see them both, College and Hall, standing, I confess; for I cannot agree with the worthy Rector as to the application of his word *explicare*, which I thought was rather to open, develope, and unfold, than to pull down and cart away. If *Explicata* means, OXFORD *gutted*, in *his* manner, I cannot see how his other attribute of *ornata* could stand; or, in short, that Oxford would retain any ornament, or body to ornament, at all.

LADY G. I confess I like the good old houses built in the time of the Tudors, after the plain Saxon way; and the Halls delight me more than the Colleges, not excepting Queen's College itself.—ÆLF. Oxford would be a dismal, uncomfortable place without them, full of deserted palaces and shivering endowments!—FALK. The contrast, too, of these homely structures, the old houses and cottages of the inhabitants, I think necessary to give relief to the beauty and grandeur of their churches and colleges.—Let us leave it to the fantastic Horace Walpole to delight in an isolated, or rather desolated, Radcliffe Square, to please his gloomy *little* grandeur, love-sick romance, and very dandyism of taste, laced in tight stays of mail at Strawberry Hill.—IL CORTEG. This improvement of mine would have the additional advantage of opening one street, or piazza of communication, on the north side of High Street, of which the Rector regrets so much the want at present. "It is not so much additional buildings that Oxford wants, as to expose to view those it has already,"—that is—by pulling down one half—*to expose the other.*

In this spirit of improvement he recommends "the pulling down New College Cloisters; and, *after they are pulled down* (you will observe), the protecting them from profanation with an iron rail, which could not obstruct the sight.—FALK. The sight of what?—IL CORTEG. *Sic est in MSS.*

LADY G. Of course the Warden of New College would exclaim at making so large a sacrifice.—IL CORTEG. That the Rector anticipates; and by way of compensation for this liberty he has taken (as, indeed, we may well call it), he graciously claps him up in a tower, which he promises shall rival that of Wolsey.

He then gives a pretty broad hint to the Chancellor of the University, and a most excellent hint it is, to be sure; only for *one*-reason: viz. that it has not taken. After tempting him with the above special opportunity for his *munificence*, he undertakes that, if he will by his influence and wealth produce such another dreary, lifeless desert on the east side of the schools that there exists now on the south, annihilating Hert Hall at the same time; that in the new void space thus restored, there shall be an effigy of him; and that the whole solitude shall go by the name of Grenville Square.

LADY G. I wonder the chancellor was not seduced all at once by this tempting offer. At all events, I trust the statue will be made of *brass*; a juster emblem, I should think, of such public spirit, than gold, silver, or marble would be, of that cold defunct virtue, munificence.

I perfectly agree with the Rector, however, as to that porch of twisted columns over the doorway of St. Mary's. This was a barbarous imitation of a most barbarous awning, called a baldaquin, under the dome of St. Peter's, at Rome. IL CORTEG. But the baldaquin is of bronze, not of stone; and it is a mere piece of furniture, a canopy, not a building.

EDGAR. But is that expression of the rector's logical, where he proposes an alternative, or a dilemma, with two horns of this odd make, that if you reject *that* one, and *take* this, you have both? His words are, "this porch should be totally taken away, *or* another erected in its place:" unless that word *or*, according to the adjudged logic of the inns of court, be construed *and*, I am at a loss how to understand him. FALK. I would defy Chillingworth himself to reconcile that to the logic taught at Oxford, of the exploded Aristotle.—IL CORTEG. But you must know, that the Rector, throughout his works, and even in this very one, his *Oxonia Explicata et Ornata*, lays *main-basse* upon poor prostrate logic: and he does the same even in the title of this very tract; for his argument certainly goes to prove, that Oxford "Explicata becomes ipso facto ornata;" in other words, *all* Oxford will become, *half of it* adorned, if you cart away *the other half*.

But his public spirit you must admire certainly, and real munificence, where speaking of the tottering state of St. Mary's steeple, some years ago, when "to satisfy the fears of *some old women in the neighbourhood, who*"—

LADY G. I presume, from the tenor of that and some *other* of his discourses, that this sly insinuation is not pointed at our sex exclusively; but is meant to include a description of persons who do not wear petticoats?

IL CORTEG. I shrewdly suspect your conjecture is right; and that he has here in his eye certain full bottoms, who took it into their heads to be alarmed at the shaking of the steeple, and whose heads, *he* seems to think, might well contain a little presence of mind, *and something more*, without displacing the full complement of their present contents.—ÆLF. But to go on.—IL CORTEG. When the present spire, one of the most magnificent specimens of the pointed style perhaps in the world, was some years ago to be repaired, the Rector despatched in all haste a note to the

Vice Chancellor, offering, that if the tempting opportunity now presenting itself, were embraced of taking down the whole spire to the base, and re-building it to its former height, which might cost, the Lord knows what—thousands, perhaps—he would give him no less a sum than—*ten pounds*.

LADY G. To this warm overture, I understand, the Chancellor returned an answer as cold as ice.—IL CORTEG. Yet still the Rector, though mistaken there, is *positive* that such a note sent to the public, would have raised a vast sum; adding, however, that the genius and learning of *that* Vice Chancellor, were of an opposite description to those of—LADY G: himself, I suppose.

EDGAR. And of course must have been poor and *insignificant?*—FALK. No doubt; for these sort of *compliments*, you know, cannot fairly be expected to reflect upon the liberal giver of them; it would be exacting too much from their well-known *modesty* and impartiality in judging their own merit.—ÆLF. A subject upon which a man generally knows more than all the world besides.—EDGAR. I like the taste and gallantry of the old boy though; when in speaking of the lovely statue of the Magdalene in the church-steeple of that name, he roundly declares, that she is worthy, not indeed of *adoration*, absolutely, but of *admiration*.

IL CORTEG. A-piece with the other improvements of our ironical Rector, he recommends the Observatory also to be taken down to the ground; giving the proceeds of the sale of the instruments and materials—to the *Infirmary*.

EDGAR. However, we should add in candour, that in his opinion, the new system of public discipline, operates so as to render this munificent foundation, (which was intended for initiating the students in the sublimest department of natural philosophy), absolutely, or mainly, useless. "Not a student ever is now seen to pass through the gate. It is, therefore, "according *to him*," only a standing monument of

the absurdity of the existing university discipline, and might as well be away altogether."

Lady G. The students being reminded that there is such a muse as Astronomy, might pine after her; or complain bitterly, as some strangers do, that it is impossible to get a glimpse of her, at Oxford.

Il Corteg. But, seriously, I applaud the honest and manly spirit of the worthy rector, notwithstanding. I think, only, the acrimony of dispute might have been neutralized by the oil or Attic salt (call it which you will), of a little harmless irony. His concluding recommendation is worthy of a virtuous Englishman, and should attract the notice of Parliament. It is by an equitable valuation of the interests of the University *as landlords*, and of the citizens as tenants, to encourage the latter to improve the town under free leases, which would augment and make certain and steady the rents of the former. No room would then be left for any unpleasant feelings between the University and the town. I admire the liberal and handsome avowal he makes: "he has lived," he says, "among them, many years; and whatever the citizens might have been in old and barbarous times," (when, too, the University itself might have been proportionably barbarous on its side), "he has always found the inhabitants of Oxford most respectful and respectable people; civil in their behaviour, liberal in their ideas, decent in their manners; while their conduct towards the Gownsmen, whom they consider as their benefactors, is, in general, not only worthy of approbation, but applause."

Lady G. He was once very severe upon Vicesimus Knox.

Il Corteg. I own I like the spirit of the worthy Rector, who will not allow any one to be rude to Madam Alma Mater, or to push her about—but himself.

Drawn & Engd by J. & H. S. Storer

CHAPEL.

(Lincoln College)

LINCOLN COLLEGE.

FALK. What is Il Cortegiano smiling at with so much complacency?—IL CORTEG. I am particularly curious to see this quarter, having been told that there is a very correct likeness here of his satanic majesty. He is drawn looking over this college (with envy no doubt), and is said to honour it with his most malignant regard. FALK. You allude, I suppose, to a statue of the devil? which, if it ever stood near this spot, has decamped, this sometime. I can get no other intelligence of its movements, than that perhaps it may be heard of at Lincoln *city:* which place the devil may, indeed, look askance at, possessing as it does such a Cathedral.—IL CORTEG. Is it *from*, or *towards*, the Cathedral that he was observed to direct his eyes?—FALK. *That* is not specified in my information: there is some confusion in the account—some, and that not a little variation in the authorities, that might be called even contradictory.—IL CORTEG. You do not mean that he approached this place in the character of visitor?—FALK. Certainly not: though in common with the other colleges, this one has been visited by devils in the shape of commissioners.—IL CORTEG. Some say his apparition has been seen by night, "in shape, countenance, and feature," not unlike a proctor.—FALK. Aye: as a pro-proctor, I suppose.—IL CORTEG. But, as the devil took his station here so long, I should like to know whether he ever took his degree?—FALK. No; the oath of abjuration stuck in his throat, and he ran off after being plucked; but not empty-handed.—IL CORTEG. What did he carry off with him?—FALK. All Aristotle's works: so that ever since that spoliation of the original, it has been a question whether to acknow-

ledge any copy, or edition of it.—Il Corteg. He has certainly possessed all the *commentators* ever since.—Falk. I am heartily sorry for it; for since the beginning of time, with the exception of Sir Isaac Newton only, there never existed a mind equal to that of the mighty Stagyrite. "He looked all nature through."

Il Corteg. Pray what is the course of studies pursued here at present?—Falk. That is a subject which we must devote a whole day, to-morrow, to the discussion of; after having viewed this College, together with the five Halls whose buildings are in the same character; plain and comfortable, as in the times of the true old English hospitality and plenty.

Lady G. I think, as uniformity is the character of Exeter and Wadham Colleges, the character of Lincoln is a certain homely simplicity, a rusticity in the old English way, that is very taking; and which seems in a better taste, at least better suited to the object of these establishments, than the most magnificent temples and palaces.—Falk. Its buildings are readily conceived and summed up: two small courts, one a square of eighty, the other of seventy feet. We have, as we shall see presently at Magdalen and New Colleges, a small and very plain square tower, turretted at one angle.—Il Corteg. That turretting, I suppose, is for the staircase, which the architect had not room for, or forgot, as he had scaffolding for his workmen's use, and he ingeniously added it afterwards.—Falk. The first court contains (with apartments for the society), the library, the rector's lodge at the south-east corner adjoining to the hall on the east side. The south court contains the chapel, together with some rustic buildings.

Il Corteg. The whole structure, Mr. Brewer observes, is of small elevation, as was uniformly the case with the most ancient collegiate structures. It was in the reign of

James the First, I believe, that most of the quadrangles of these colleges were raised another story: this has spoilt the proportions of several—as of New College, for example. It is for that reason, that this plain old hospitable mansion of Lincoln appears to most advantage when classed before the halls, as it has been in our examination of them.

FALK. In 1818, the front of this College was repaired, and much improved by opening it, as you see, towards the south, to All Saints' Church, formerly a part of its establishment. Windows in the pointed-arch style were also added, together with battlements; no doubt under the advice of its head, the present worthy Rector, author of the OXONIA EXPLICATA ET ORNATA, we have been just examining.

Over the common-room, in the first court, is the Library, which contains, among other things, some curious MSS. collected by Sir George Wheler, during his travels in the Levant.

On the south side of the smaller court stands the chapel, in the pointed style, having on its south side again a parapet and most elegant bay-window. The screen dividing off the ante-chapel, is of cedar, and is formed of fluted Corinthian columns, ornamented with carving. (I shall suggest, before we part, what ought to be done with these fine Corinthian screens.) The ceiling, also, is of cedar, elegantly carved in compartments. With the arms of different benefactors are alternately represented (in the midst of much painting and gilding), festoons, palm-branches, and cherubims. At each end of the desks are placed eight figures of cedar, executed with admirable proportions and elegance: these represent Moses, Aaron, the four Evangelists, St. Peter, and St. Paul.

But what is most noticed in this chapel is the east window, representing the curious analogy between the events of the Old and New Testament, or between the types of our Saviour and their completion. These are, in the Old Testament, the

Creation, the miraculous passage of the Israelites through the Red Sea, the passover, the brazen serpent in the wilderness, Jonah delivered from the whale's belly, Elijah in the fiery chariot. These have been considered antetypes to the nativity, the baptism of our Lord, the institution of the last supper, the crucifixion, the resurrection, and ascension.—Il Cortեg. In these, the deluge is omitted.—Falk. I only mention the subject as it is given here.—These things are too high for me.

Il Cortեg. It is remarkable enough that the founder of this College, Flemyng, Bishop of Lincoln, while a young theologian, was a zealous follower of Wicliffe; and that four years before his death, which took place in 1431, he founded this College purposely to form a school of divines, in opposition to Wicliffe. At the council of Vienna, in 1424, he distinguished himself greatly. That council, you know, was convened expressly to oppose the progress of the Reformers. He had not carried the design of the College much further into execution than in the purchase of its site. The institution languished till 1471, when Thomas Scott de Rotheram, also Bishop of Lincoln, became a kind of second founder by his very liberal patronage; and also by drawing up a body of statutes for its government.

Edgar. Sir William Davenant, the poet, was of this College.—Falk, Yes; and a native of Oxford. His father kept an inn at the sign of the crown, near Caerfax Church. The father was a great admirer of plays, and particularly attached to Shakespeare, who often put up at his inn during his journies between London and Stratford upon Avon.

Davenant was called "the sweet swan of Isis." Wood says, "he obtained some smattering of logic at Lincoln College, when under Dr. Hough. He had been educated, indeed, in grammatic learning, but his *geny*, which was always lively, led him opposite to it, into the pleasant

always lively, led him opposite to it, into the pleasant

paths of poetry; so that, though he wanted much of University learning, yet he made as high and noble flights in the poetical faculty, as fancy could advance without it."

ÆLF. How comes it that in the world physicians are called the faculty, by way of eminence?—FALK. I cannot say.

Dr. Hicks, author of the Thesaurus, was also of Lincoln: Grey, who wrote the Memoria Technica; Hervey, author of the Meditations; Tindal, the sceptic: Kilbie and Brett, two of the translators of the Bible. Such names as these two last, ought never to be forgotten by their respective Colleges, as they will not by the public so long as we are a nation. We may here place, also, Saunderson, who composed that fine prayer in the liturgy, "for all sorts and conditions of men," as well the "general thanksgiving. How yearning with charity must the heart of that man have been, while pouring forth those two eloquent addresses to the author of his being. He was highly eulogised by Usher. "His life in Walton is one of that writer's best. His mind given to rational doubt, was deficient in decision and promptitude: he hesitated long and rejected so often, that at last he was obliged," says Johnson, "to take that which was ready at hand, rather than what he judged absolutely the best."

Lincoln, also, sent forth John Wesley, founder of the sect of methodists.

OXONIA PURGATA.

ANOTHER tract of the eloquent and ironical Rector of Lincoln College, engaged our whole party in conversation for the greater part of a day; and, therefore, perhaps the reader would beg to be excused from hearing any more of it at present. It is probable that the reader's stomach and digestive faculties will have been pretty well surfeited by our discussion on the Origin and Nature of the University, which we are now going to dish. But to omit the scope

and intent of these institutions, the course of studies followed at the University, would be as unpardonable as the oversight of the great Duke of Marlborough's biographer; who had actually finished his work and sent it to press, without its having occurred to him that the duke had been, once a *General* also? But we must reserve *this* treat for the end, there being, unluckily, no room for it in the middle. In this discussion, Il Cortegiano displayed his wonted irony, and Falkland was unusually animated and vehement. And what is unusual in most lively debates, there was the most perfect concord and harmony; which are ever the result when the object of both parties is not to display their foibles, but the truth—and speak, not in order to differ, but to agree. However, as I wish above all things *to agree with the reader*, I will in this place say no more about it. He may flatter himself that he has *a pleasure to come* only.

THE FIVE HALLS.

FALK. WE can view in the aggregate *St. Alban's*, *St. Edmund's*, *New Inn*, *St. Mary's*, and *Mary Magdalen* Halls: the five Inns, including what lately was called Hertford College (now extinct); whose site, however, is now occupied by the principal and society of the last-named Hall. The third, New Inn Hall, is without students, and the buildings are reduced to the single house of its principal.—IL CORTEG. In what do they differ from Colleges?—FALK. These societies are not incorporated; they have neither livings nor other endowments. The salary of their respective principals arises from the rent of chambers. The principals are elected by the members subject to approval by the chancellor of the University, with the exception of that of St. Edmund's. Of this, the principal is appointed by Queen's College, under whose patronage this Hall still remains. It is even *said* that the chancellor has the power of directly nominating principals, but from courtesy, does not exercise that privilege: he is visitor of all the Halls. The rest were formerly dependent upon particular Colleges. The members possess all academical privileges in common with the students in colleges; their dicipline, course of studies, tuition, length of residence, examination, degrees, and dress, &c. are precisely the same as those in the rest of the University.

EDGAR. These Halls were formerly very numerous. Peshall notices above 200; and says, on the authority of Wood, that the number once exceeded 300: though the names of some, and all traces of the situation of others, had been long since, even in his time, lost. Other writers

affirm, that the number was about 300 in the time of Edward I.—Il Corteg. It is probable, from a clause in the ancient leases, "that their respective landlords should not divert them from the purposes of education, nor demise them, except *the University should have no occasion for the same;* the clauses also, "that questions of raising rent &c. were to be referred to the arbitration of two masters of the University on one side, and two citizens on the other;" that these Halls originally belonged to the University; or have been granted by the King, the church, or some munificent private benefactor; clogged with this burden in favour of the University. It is admitted, too, that these interests existed with such clauses tacked to them before the foundation of any College now existing. This alone suffices to prove, that Colleges are not coeval with Oxford as a University; and that the assigning modern dates to *Colleges* proves nothing. The basis, therefore, of Smyth's argument, of University College, fails; in denying any claim to antiquity not evidenced by existing charters. It is probable that, if charters could ascend higher, they would only evidence a still higher antiquity than that *now* on record; and it is certain that the University existed beyond the assignable date of any charter now in existence.

His argument is to shew—1st. That the University was not of that antiquity it laid claim to; for it must not affirm *any thing* on the subject beyond the date of its existing charters.—2d. That the real recorded date of his particular College (the date of its founder's will), ascended higher than that of any other particular College. This first point cannot be maintained, and the second is not worth maintaining. If true, it might be matter of vanity to his particular College; but could never be of general interest, or even of particular concern to any one else.

ORIGIN OF THE UNIVERSITY.

EDGAR. What was the origin of the University?

FALK. The origin of the University is involved in the same night of obscurity as the origin of the British constitution itself; both are ascribed to Alfred, and for the same reason.

IL CORTEG. "No corporate body, *for the interests of learning*, existed at Oxford," it is said, "till about the 12th or 13th century."

FALK. Why not, if a corporate body existed for *any other* purposes? The objection that there are no recorded titles or charters, is alike assignable to church and king, who have ever been corporations at common law. It holds even against the common law itself. It happens that records commence about the latter end of the 12th century; and lawyers and antiquaries seldom look further.—EDGAR. Edward the First, the English Justinian, established the first repository for records; few of which are older than the reign of Henry the Third, his father.—FALK. Oxford, therefore, is on the same footing with our earliest institutions. It can carry its titles back as far as any records are extant. It is to be presumed, therefore, that if the antient records had been preserved, it would, along with any one else, have been able to carry up its titles still further. And it is acknowledged, that there were numerous schools established there long before the 13th, or even the 12th or 10th centuries.

EDGAR. The same narrow reasoning of antiquaries and lawyers, (actuated by a party system, no doubt,) has given them the hardihood to deny the existence of parliaments, at least of the third estate in parliament, previous to the

reign of Henry the Third, because, forsooth, there is no writ extant of an earlier period.—FALK. How could there be writs when, by their own argument, no records whatsoever existed of that, or of any thing else? There are no records of the Saxon wittenagemote or parliament; yet, no one doubts that we had such assemblies composed not only of the principal nobles and churchmen in their own right, but, I think, of *deputies* also. What else are the very jurymen of the Saxons but deputies?

IL CORTEG. But is not the very word *University* a term borrowed from the Roman law: the most authentic digest of which (called the Pandects) were accidentally discovered at Amalfi about a century before the creation of these institutions, A. D. 1130, and which caused a revival of the Roman law?

FALK. You call it very properly a revival, for the Romans themselves introduced their own law into Britain long before, immediately upon, or soon after their settlement here. Even charters were only a renovated formality to preserve the memorial of rights which previously existed at common law. We are speaking now of that abstract being called the University, not of any particular College, the commencement of whose titles and property happen all to be within the period you mention, and which is very nearly co-extensive with what lawyers call "time of legal memory." In this distinction lies the whole question.

IL CORTEG. But does not that corporate establishment an University, imply *ex vi termini*, one having privilege of holding property and of conferring degrees?—FALK. As if this might not very well have been done at common law, without the aid of any charter at all!

IL CORTEG. But still you have not accounted for Oxford and its sister University having this privilege preeminently and exclusively of all other places?

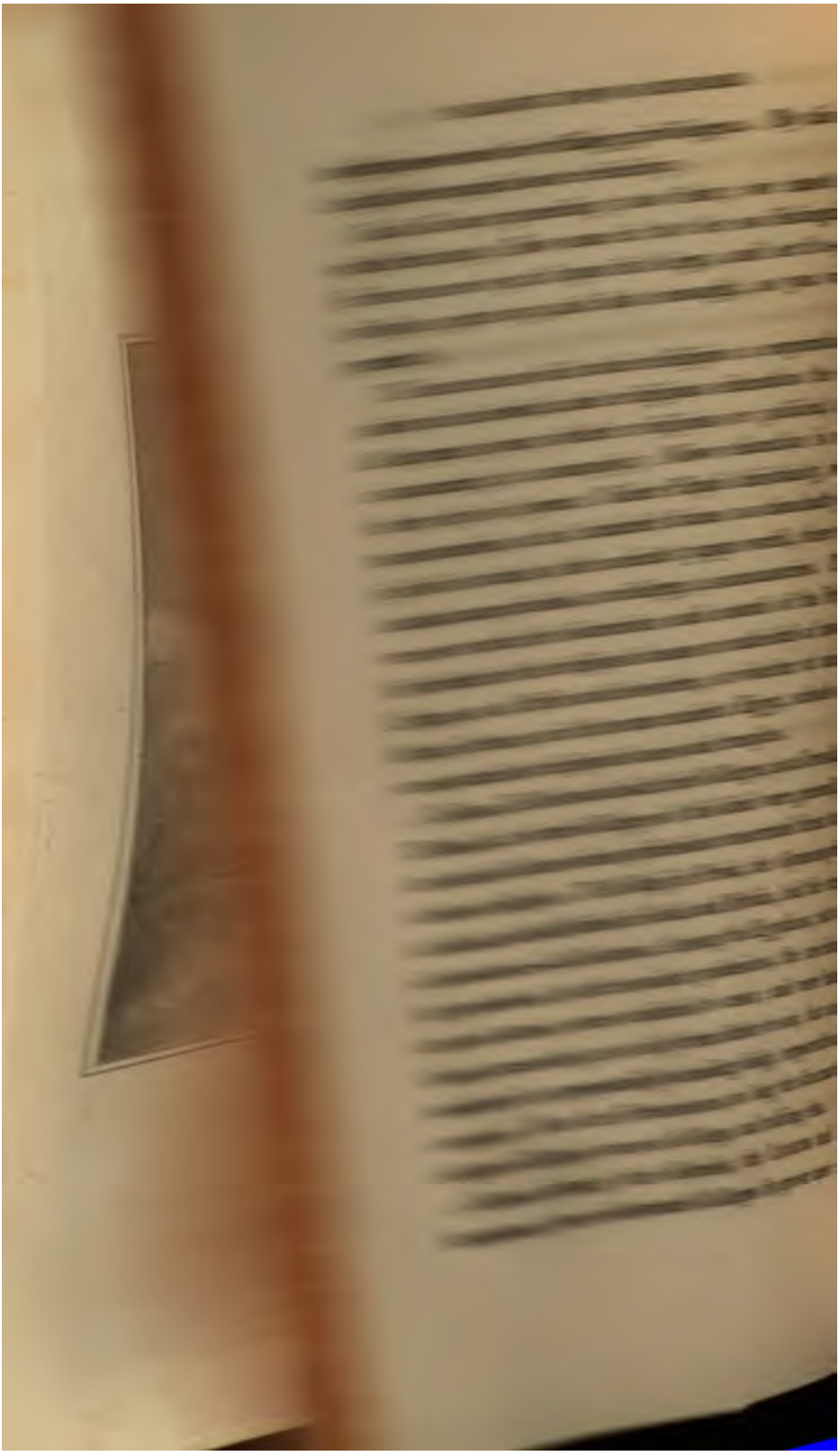
FALK. That, too, it might have had by usage without a charter, though afterwards ratified and confirmed by one; and the only difficulty is to account for such usage.—EDGAR. As difficult to discover as the first origin of great cities, or of the source of the Nile.

IL CORTEG. Cambridge is allowed to possess more precise information, than Oxford does, concerning the exact æra of its origin and foundation.

FALK. A certain proof that Cambridge is more modern. Without laying stress upon the fact or historical assertion that Merton was recommended by one of our kings as a model for the *first* College at Cambridge, I should remind you, that we are not going to enter into the inquiry which College forsooth, boasts of the earliest charter.

IL CORTEG. Confining the discussion then to that point, I have often endeavoured to account for the pre-eminence of Oxford, by its having been in the neighbourhood of the royal residence.—FALK. But no cause would be satisfactory, that does not account for the rise of Cambridge also; and our kings were not constantly in *that* neighbourhood, unless you give them the attribute of ubiquity. Other places in England, where our kings have occasionally resided, have not become Universities. In truth, the Universities do not owe their greatness to royal neighbourhood or favour, but to private bounty. They are made up of private endowments altogether. Nor was it for the sake of being in the vicinity of the University, that our kings lived at Woodstock, Beaumont, &c. Universities had become by *other causes* great, in the first instance, and this attracted royal notice. Still our kings gave them nothing but parchment, such as charters, immunities, &c.

IL CORTEG. There is no doubt as to Oxford, its progress to the rank of a University, was gradual, having more schools, better masters, &c. having become better frequented, and



our Colleges thence derived through the Latin, the appellation of academies.—FALK. But, perhaps, these were rather sects: the State-College or University at Athens, was Eleusis: Delphi was another; to these add Dodona, and other Pagan shrines.

LE CORTEG. Chiron, who, *in good poetry*, passes for the preceptor of Achilles, was, in truth, the name of a College in Thessaly. Orpheus and Amphion were names not of men, but of religious seminaries.—EDGAR. But, Pythagoras, like any modern itinerant lecturer, no doubt founded and taught in his own school.—FALK. Just as any philosopher or rhetor in later Athens, might found a sect, and (if he pleased, especially if it were well frequented) call his private house, or lodging, a College. Houses, however, or *any property*, are not essential to a College: it is sufficient that it has by reputation the authority to confer a degree; that is, a diploma or certificate, carrying certain credentials with it, that the bearer has learned a certain mystery, that of the arts; and is a competent person to practise them, and (originally) also to teach others. The priests in ancient states, and in modern Europe the Popes, assumed the prerogative of conferring this authority on any given teachers; the principal subject of their instruction being religion. None other could grant such certificates, that is, degrees.—EDGAR. But a subordinate certificate again, from a person thus accredited, being himself a delegate, could not in the nature of things confer a degree? —FALK. No, and hence the maxim, none but the Pope could subdelegate. The maxim was afterwards extended to kings; who succeeded gradually to the Papal prerogatives.

EDGAR. And it is remarkable, that about the time of the English Justinian, our kings supported by the "Barons bold," were beginning to step into the Pope's shoes, (or slippers, I believe, as they are called). Even the custom, at

it might possess some few trifling privileges. By this means it might have acquired some celebrity.

FALK. You are proceeding too fast; we must set out with the first step. How came it to be so distinguished? For when once we put it upon its legs, and set it a-going, it will go a great way, and fast enough, as you will see presently.

The same cause which made religion a corporation exclusive and endowed, made religious education the same. All supreme power, whether religious or political, tends, in a monarchy, to a monopoly. Now education is one of the very keys of power. Under Papal christianity, which was as extensive, and a hundred times as abundantly supplied with oracles, as the ancient pagan world, there were almost as many schools, or colleges, as monasteries. These were ever under the discretion and control of the Popes. For whether in the religious houses or cathedrals of modern Europe, as at Paris and elsewhere, or whether at ancient Rome, Greece, or in the more ancient Egypt, schools ever were attached to religious houses and temples.

EDGAR. The Jews also had their Colleges, as at Jerusalem, Tiberias, &c. where Colleges of this kind were generally in the hands of those whose profession consecrated them to the offices of religion. The Magi in Persia, the Gymnosophists in India, and the Druids in Gaul and Britain, had the care of all education.—IL CONTEG. Among the Egyptians, not only the priesthood, but the secular professions, the mechanical arts and trades, were confined to casts; and were handed down, successively, not only from father to son, but among *members of a perpetually standing body, corporation, or company*. Even the Freemasons, so long the itinerant architects of Europe, were a College, and nothing else.

EDGAR. Among the Greeks, the LYCEUM and the ACADEMIA, were celebrated Colleges for grown men: and

our Colleges thence derived through the Latin, the appellation of academies.—Falk. But, perhaps, these were rather sects: the State-College or University at Athens, was Eleusis: Delphi was another; to these add Dodona, and other Pagan shrines.

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this day, of kissing the King's hand at the levee, is a relic taken from the high mass.

Il Corteg. But, in that case, as kings succeeded to the Pope's privileges, the usage would have been to kiss the King's *toe?*

Edgar. The Barons wore stiff coats of mail, and perhaps could not conveniently stoop so low.—Falk. But at the foundation of Colleges *by charter;* the feudal monarch of England was getting the ascendancy of the Pope, and he began, aided as he was, by the Lords and commonalty of England, to issue bulls, commonly called charters: and here begins the history of our Colleges, strictly so called.

Il Corteg. When Charlemagne, who lived in the year 800, a century before Alfred, in one of his capitulars, enjoins the monks to instruct youth in arithmetic, grammar, and music; in this he only meant to remind them that they were becoming negligent in that office; which, at first properly belonged to them, as monks. But this being unavailing, the monks, or regulars, as they were called, in process of time, were supplanted by the seculars, and, I believe, first by the mendicants, who, being poorer and less contemplative, were more active and robust in learning, as well as in teaching the arts. In this we may perceive symptoms of the decline of the ecclesiastical, and the rise of the civil power.

Falk. But it was not these charters, nor the neighbourhood of the court, that first gave a being and a consequence to any particular seminary,—to Oxford, for example,—as a University. The neighbourhood of the court would rather have checked the growth of the University; just as the neighbourhood of the University has checked the growth of the city. The University, like a tree of the forest, has overlain, so to say, the corporation of the city, and has stinted its growth.—Il Corteg. Another plant also was smothered in its growth here. It appears that about the year 1064, the

Jews were very numerous at Oxford; and becoming wealthy, had purchased so many tenements at St. Martin's, St. Edward's, and St. Aldate's, as to give to that part of the town the name of the Old and New Jewry: just as was the case from a similar circumstance in London. At Oxford they built a school, or synagogue; in which certain learned masters of that nation taught Hebrew, and explained the Rabbinical dogmas to the edification of the students in the University. But in the reign of Edward I. (or rather of his successor) they were banished the kingdom.

Edgar. Probably the celebrity of Oxford might at first have been accidental, from one or more illustrious teachers, whose diligence and fame created a school; and whose lectures were reputed to have a great virtue in them: just as some places are famed for their medicinal waters, a chalybeate spring, and so forth; an advantage purely accidental. The same fortuitous advantage might have accrued to Cambridge.

Il Cortez. But, in that case, I cannot but think there might have been more than two places in England, celebrated for such springs? They have four such springs in Scotland; (though these indeed were not discovered till so late as the 15th century,) and 100 years ago, at Paris alone, they had no less than 54. It must be acknowledged, indeed, all but 10 or 12 were dry. And one should think that knowledge is analogous to water; wherever you can sink a pump, you may get a supply if you have a bucket to contain it only. Not to mention the natural springs and streams that Providence has distributed over the whole country.

Falk. There was a University at Stamford in 1291, founded by the first Edward. It was suppressed by Edward III. in favour of Oxford and Cambridge.

Oliver Cromwell, in his protectorate, founded another at Durham. The Universities petitioned against this

foundation. Oliver replied, "nothing should be done to the prejudice of the Universities,"—adding no more,—which answer amounted, you know, in effect to "*le roi s'avisera.*" However, at the restoration, the Durham University was suppressed.

LADY G. You are now anticipating the second or third step of your inquiry: you have not made good the first step yet?

IL CORTEG. The advantage of site, though noticeable at both Universities, will not account for their origin; such advantage being by no means peculiar to Oxford and Cambridge. One might say that the fens formed a natural barrier in an age and country wherein barbarous incursions were frequent. And in point of fact, the monks of early ages did for retirement and seclusion's sake, as well as for safety, build in the midst of those fens. So Osney was isolated by a river, in the centre of a marshy plain. Many ingenious reasons of preference might be assigned: such as the site being nearly in the centre of the kingdom, (which has two centres at least, though, I think, several centres,) at a due distance from the sea-coast, the scene of invasion; also from the western and northern border-marches; apart from the ambition, din, and commerce of London, &c.—FALK. But all this will not do; the same might be said of fifty other situations.

IL CORTEG. Some persons attempt to account for the first rise of these Universities, by saying that eminent lecturers from foreign countries were sent there.—FALK. But why were they sent *there* in particular? And what place did these lecturers come *from*? For what reason? These two places must have been eminent for something or other already. For we find that artists (in our days, at least, and human nature is the same in all ages), flock always to that place where there is the best market? where they are sure of good employment and the best pay.

EDGAR. It is admitted among many other earlier instances of the existence of Oxford, as a University, that Henry I. was educated there about 150 years before any College had obtained a charter, or such a thing as a charter was thought of.

Many Halls and Schools were established in the reign of Richard Cœur de Lion; 100 years before the first College (as a chartered corporation) existed at Oxford.

But we can go still higher up: It is related by Camden and other distinguished writers, that Alfred, besides re-establishing the schools at Oxford, and giving rise to three others, obtained for them certain immunities from Pope Martin the Second.

FALK. It is probable he acted in this under some religious adviser. All power and authority in the matter were centered in the Popes. Charters, like the feudal incidents were an expedient of the Norman and Roman Jurists, whereby the crown in its sovereign and fiscal character, (in imitation of the Popes) made titles, even of a *man's own property*, flow to him, as of the gift of the crown. As to the charters, (the statutes of mortmain gave rise to, in the nature of dispensations from the law which forbad or restricted property in corporate hands); these, as well as the evil they were meant to remedy, were long subsequent to the times we are speaking of.

A tract exists in the Bodleian of one Stampius, there calling himself Magister Oxenfordiæ: it is dated 1119; Geraldus Cambrensis read at Oxford to the Doctors in the several faculties, to the scholars and students, his topographical account of Ireland, between the years 1187 and 1209. Merton was founded sixty-five years later than the last date, and nearly 90 after the former instance. If you can shew that Oxford was a University one day before the foundation of Merton, the whole argument referring the question to

recorded foundation, falls to the ground, and lays open the inquiry to the remotest times.

EDGAR. This is an answer to those who say that degrees were not conferred in the Universities, till after they were incorporated by charter.

FALK. Indeed, whoever it was said so, answers himself, if it may be called an answer, the flattest self-contradiction. For he says, (Anthony á Wood, I believe), that the degree of Doctor was not known before the above age of Gerald, (Henry II.) admitting that it was *then* known as above: and yet that there was no corporation by charter till the date of Merton, 87 years after!—Lectures to crowded auditories were common at this time. These ever implied a degree.

According to Anthony á Wood, in 1136, Robert White returned to England at the invitation of Osceline, Bishop of Rochester; and for the space of five years he read out in public the Scriptures, which had lain, in a manner, dead throughout England.

EDGAR. Ingulph went to Oxford to study Aristotle, and Tully's Rhetoric, about the middle of the 11th century, during the reign of Edward the Confessor; 150 years before the reign of Henry III.

FALK. Alban Hall is not a chartered College to this day. It has few or no endowments or exhibitions; yet students proceed to degrees as regularly as in any College. It is also older than any College now existing. The Halls were a University like those subsequent Papal foundations without endowments, called Freemason societies; which had a charter from the Pope. Under the feudal system, the Norman Kings considered the Oxford societies for education as a species of power; and when they become fixed, treated them like any other permanent estate or property. By the advice of their Norman Jurists, they sealed to them a charter: in

which they give them at once (what they all ultimately tend to) exclusive privilege, on consideration of their acknowledging (as they do virtually), that they hold of the sovereign, and regard their monopoly of education as a tenure, at his hand.

IL CORTEG. But how came there to be *two* Universities, and no more, in England, *four* in Scotland, and so very many in France, and the papal countries?—FALK. In the Papal countries, where the influence of the Popes was most powerful, and almost universal, it might have been their policy, to divide (for the sake of empire,) so many engines of power as the monastic and episcopal seminaries might be considered to be; and this was best done by their *number*, reducing them thus to a species of populace. In oligarchical countries, fewer Colleges, of course, existed, from the relation such institutions ever bear to the nature of the government under which they exist. In Switzerland, Holland, and Germany, countries of cantons, districts, and provinces, each was in the nature of a separate state, and had its distinct, separate, Universities. For a long time, France was rather a collection of provinces, than one kingdom; it was the same with Spain. Whereas England was sooner knit into one monarchy; which having IMMEMORIALLY had two parties, a court and a country one,—hence arose the usage of its having *two* Universities.

It is remarkable that those reigns which form epochs in the history of the common law, correspond to those in the history of the University. Though as the University, from its connection with the church, leaned to the civil law, it throve rather by the separation, *neglect*, and *oversight* of the Barons, and nation at large, who followed the common-law; and who, by way of compensation perhaps, (besides being engaged in their various secular pursuits and civil wars),

let the ecclesiastics do as they pleased with their Universities, which were, in a manner, their *peculiar*. Their reciprocal advancement, therefore, was a counteraction of the advancement of the common-law, rather than the effect of it.

Il Cortig. The Universities borrowed, as we have done in all ages, much from the Continent; from Italy, above all; though from Paris, as nearer, more ostensibly. Learning took its fashions, as we have since taken our dress, from Paris.—Edgar. The celebrated Abelard flourished as a teacher in Paris, at the commencement of the 12th century.

In 1229, under the reign of Henry III. a serious dispute having arisen between the students and citizens of Paris, the King invited over the Parisian masters and scholars; who, to the number of 1000 resorted to Oxford. The Parisian method, even after our Colleges had foundations, was much in vogue. Anthony á Wood says, that in 1246, half a century, according to him, after the first foundations, and 28 years before that of Merton, it was *decreed* that the examinations to be undergone, should be in morem Parisianensem, before any one could have, regularly, his degree.

At the Reformation, all the Papal Institutions received a severe shock: the church, the Freemason architects, and the Universities. The rest of this subject, therefore, resolves itself into their present discipline and course of teaching.

Lady G. So much for the origin and nature of the Universities. We shall devote an entire day to discussing those other topics you mention.—Falk. As to the history of the several marks of royal favour, and of royal visits they have received; these are rather effects than causes of their nature and constitution. We shall take these chronologically; they will throw, at the same time, some light on the history of the city. The particulars are given in the short annals drawn up by the intelligent writer in Rees's Cyclopædia; already

quoted in describing the city and its surrounding landscape.

"Edmund, surnamed 'Ironside,' occasionally resided at Oxford; and was murdered there in 1016.

"Canute the Great held his court frequently at Oxford. In 1022 he assembled here a general council, in which the laws of Edward were discussed.

"Harold, surnamed 'harefoot," likewise fixed his chief residence at this place, which was the scene both of his coronation and of his death.

"William the Conqueror conferred the government of Oxford on Robert de Oigli, and empowered him to build and fortify a castle. This structure was of great size and strength, and was raised on the west side of the town, near the river.

"The immediate successors of William I. frequently made Oxford the place of their residence, and on several occasions summoned parliaments and councils there: as in particular, King Rufus; Stephen several times; the Empress Maude took up her abode in the Castle, and was besieged there. In 1154, the council met at Oxford, where it was formally agreed that Stephen should retain the crown for life."

ÆLF. The circumstances of the Empress's escape are told: it was about Christmas, and the snow lay thick upon the ground. The Empress put on a white dress, and attended by three soldiers, stole out of the fortress in the dead of night; passed unobserved through the enemy's out-posts, and braving the rigour of the severest frost ever known, proceeded on foot to Wallingford, a distance of ten miles.

In 1109, students to a considerable number lodged in private houses, as they do now at our public schools: one of which, Westminster, is as old as the time of Ingulph (1050.) An officer with the title of chancellor presided over the whole body.

"Henry the Second, convened several councils at Oxford.

In 1177 the princes and chief lords of Wales did homage to him here. He resided in the palace of Beaumont, built by Henry the First. His son, Richard Cœur de Lion, was born within that palace, and subsequently held one council here, previous to his departure for the Holy Land. King John passed much of his time here, (and not much to his credit;) for the University gained a signal victory over *him*, at least. And it was at, or near Oxford, he had a meeting with his indignant barons about two months before he signed Magna Charta.

"Henry the Third, after the example of his predecessors, occasionally fixed his abode at Oxford, and held many parliaments and councils here.

"Edward I. occupied in war, and in schemes of political aggrandisement, had little leisure to attend to the advancement of learning. Some privileges, however, were conferred on the University in his time: among these, a grant from the Pope, that Oxford graduates might be deemed such in any University whatsoever. Towards the conclusion of his reign, upon occasion of a dispute relating to the bishop's jurisdiction in University matters, the University was totally emancipated from ecclesiastical authority, under the sanction of a papal bull granted by Pope Boniface, in the year 1301.

"Edward II. granted many additional privileges and confirmed former grants. In his reign the preaching friars claimed right to confer degrees independent of the University; both sides appealed to the Pope, who granted the former an exemption from the chancellor's authority. But the King cancelled this grant, and made friars amenable to the chancellor's jurisdiction, under heavy penalties.

"In this monarch's reign, lectures in Hebrew were read by John de Bristol, a converted Jew; he was heard with the greatest applause.

"Edward III. having been educated here, retained, during his whole life, a high veneration for the University, and was more liberal in his grants to it than any of his predecessors.

"The celebrated disputants of this age of sects and disputes were Duns Scotus, and Oakham, or Accum: the former was founder of the *nominals*, the latter of the *reals*. The subject of their difference was the relative authority of the civil and ecclesiastical power. The latter was styled the invincible doctor, (for he convinced the Pope himself in favour of the civil power;) the former was stiled the subtile doctor. Such great men appearing in any College or University, would alone make an epoch in its history.

"The reign of Richard II. was distinguished by the appearance at Oxford, of Wicliffe: he was, I believe, under the special protection and patronage of the great Duke of Lancaster.

"In the reign of Hen. IV. V. VI. Latin learning and the University fell to the very lowest ebb. Several of the Halls were let for far different purposes from those of education. In the church, benefices were disposed of for interested considerations to persons not in holy orders.

"Edward IV. assumed the title of protector of the University, and, in many respects, shewed himself worthy of that title.

"So did Richard III. He passed a law empowering the University to import or export books at pleasure.

"Henry VII. In his reign, fortuitous circumstances fostered and revived learning. Fifty-five halls are mentioned at this time, and several able professors of the Greek learning; as Grocyn, Linacre, Latimer, Tunstall, Lilly, Colet, and Erasmus. The Greek and Trojan sects arose thereupon.

"Henry VIII. One of the brightest periods in the annals

ordering the examination of all candidates for degrees were first put in execution.

"Under the times of fanaticism the dean and chapter lands were sold, episcopalian divines ejected, the libraries pillaged, the colleges (and their chapels) dismantled of their ornaments and decorations. Classical learning now experienced a total stagnation. Still a few men of talent kept alive the dying embers of science and polite erudition. At stated times they met, unnoticed, to communicate to each other their respective discoveries in physical science and geometry, and thus laid the foundation of the Royal Society.

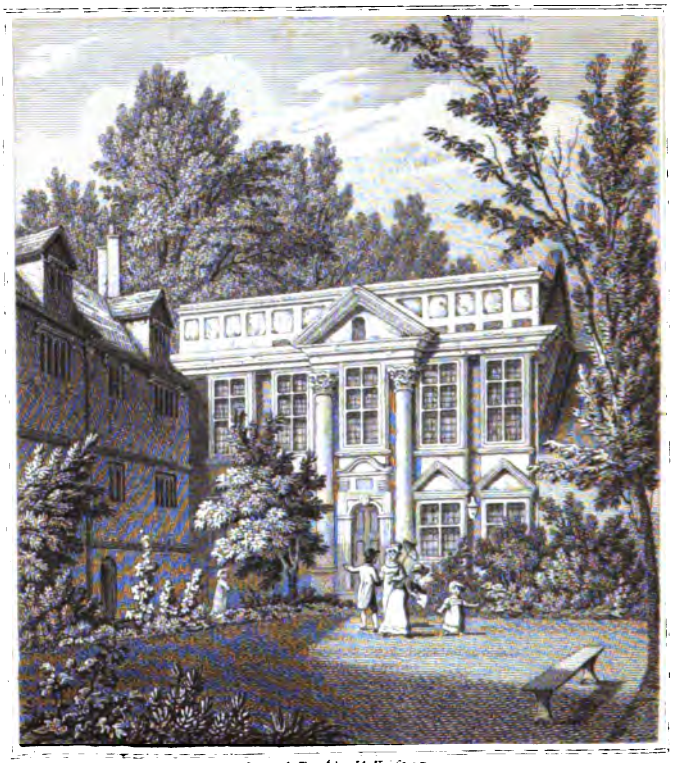
"Cromwell, who was elected chancellor of Oxford, in 1653, gave several proofs of his predilection for learning; but the temper of the times checked his efforts for its revival, and encouragement. On the restoration, the University was replaced on its former basis, and learning began again to flourish.

"In the reign of James the Second, Magdalen College signalised itself in its resistance to popery and arbitrary power." The particulars are to be found in our national history, of which they form no vulgar or inglorious part.

Il Cortig. In this last instance, Oxford gained as signal a victory over James, as it had formerly done over his predecessor John. For we may remark, generally, on this sketch of the connection there has been between the University and our kings, or protectors, from John to James, from Humphrey, duke of Gloucester, to Cromwell the protector, that the honourable notices of it taken by the latter, were rather the signs and effects of its importance than the causes of it. They no doubt contributed thereto, and confirmed it.

As Terræ Filius remarks, the crown, somehow or other, never sat right on the heads of any king that was not on good terms with Oxford.

ST ALBAN HALL.



Drawn & Engd by J. & H. S. Storer.

EDMUND HALL.

London Publd July 1 1812 by Sherwood, Neely & Jones.

PART OF ST MARY'S HALL.

ALBAN HALL.

EDGAR. This Hall is contiguous to Merton College on the east, and appears to have been a house of learning, in the reign of Edward I.—FALK. But this must have been under some other name, by what follows: "It received its name from Robert de St. Alban, a citizen of Oxford, who, in the reign of Edward III. conveyed it to the Abbey of Littlemore." The present front was erected in the year 1595. It has a small refectory, but no Chapel. Besides Massinger, the dramatic poet, among the illustrious men of this College, were Lenthal, speaker of the Commons, in the long parliament; Marsh, the Primate; and Hooper, of Gloucester, the Martyr.

EDMUND HALL.

This Hall, which is situated to the east of Queen's College, to which it once belonged, and which improved its buildings, was first established about the reign of Edward III. and was consigned to that College in the year 1557. But it had been a seminary in 1317. It has a refectory, Chapel, and Library, which are neat and commodious. Queen's College restored it as a place of study, on condition of appointing its principal. Besides Sir Richard Blackmore, poet; Kennet, Bishop of Peterborough, was of this Hall, and that most eminent Antiquary, HEARNE.

ST. MARY HALL.

FALK. St. Mary Hall situated in Oriel Lane, to the south of St. Mary's Church, was erected by Edward the

Second, and was converted into a Hall in 1333, or 1335. It consists of an elegant little court, which is formed by the principal's lodgings on the north, a Hall and Chapel on the south, and of chambers for students on the east and west. Erasmus, Sir THOMAS MORE, and Sandys, the poet" [*forsan* the traveller?] studied in this house. "Cardinal Allen also, and Dr. William King, the celebrated Tory writer and wit.

IL CORTEG. But Erasmus studied, I thought, in a place called St. Mary's, opposite New Inn Hall? and Sir Thomas More, at a Hall, whose site is now occupied by Canterbury Court?—FALK. There were many St. Mary's contending for him. And no wonder, his country never produced his equal. The buildings received considerable improvement in the last century; the east side having been recently rebuilt from the contributions of several noblemen and gentlemen educated here. The south side has likewise been lately raised and finished, from the benefactions of Dr. Nowell, the late principal, and of other members of the society. The number of students is about 60. It has one exhibition.

NEW INN HALL.

FALK. This Hall stands at the west end of the city, near the Church of St. Peter, in the Bailey; and was consigned to the use of students in the year 1545, by Trillock, Bishop of Hereford. It has no Chapel. Almost opposite to this Hall stands part of the gateway of St. Mary's College, in which Erasmus certainly resided for some time. For he has left an elegant Latin poem, on the manner of his living here. It was founded in the year 1437, for novices of the Augustine order, but suppressed at the reformation. Besides Sir William Blackstone, among the illustrious students here, were Scott, Author of the Christian Life; and BRYAN TWYNE, the great antiquary.

NEW INN HALL.

NEW INN HALL.

MAGDALEN HALL.

NEW MAGDALEN HALL.

Il Corteg. This Hall was once very celebrated for the proficiency of its students in the civil and canon law. Its name was taken from its god-father, New College; which was also either its natural or reputed father. Its fortune has been various and fluctuating; the common-law having frowned upon it as a supposititious child, till Blackstone became a sort of guardian to it for a time. Its building was used by Charles the First, as a mint, who could coin as much money and laws here, as he could get metal and subjects for his materials to work upon. Yet in the intervals of its adversities, this Hall can shew a copious list of principals and students; though, at present, without any of the latter.

MAGDALEN HALL.

Falk. This Hall adjoins the western side of Magdalen College, to which it is appendant; the most considerable part of it being a grammar school for the choristers of that College, and erected with it by the founder, William of Wainfleet, for that purpose alone. To this structure, other buildings having been added, it grew by degrees into an academical Hall: it had a well-furnished Library, with a neat chapel and refectory. Before it is a majestic skreen of elms. It has a portrait of Tyndal, translator of the Bible, and martyr. This seminary boasts the education of Lord Clarendon, the celebrated historian. The number of its students is generally about 70.—Il Corteg. It has several exhibitions.

Falk. Yes, and it appears to have been generally well frequented. In 1612, the society consisted of 161 persons. But under principal Wilkinson 300, according to Anthony á Wood: who adds, "They were mostly non-conformists." But as Chalmers shrewdly remarks, *this* is less doubtful, than how such a number could be accommodated, considering the known extent of the building.

Tyndal, the martyr, under Henry VIII. was of this Hall; also Sir Henry Vane, the parliamentarian; Dr. Sydenham; one of the Pococke's (not the traveller;) Dr. Hicke's, the non-juring antiquary; Philips, Milton's nephew; Dr. Plot, the naturalist; and Sir Matthew HALE.

In 1820, Jan. 9, the society may be said to have been burnt out by a great fire which destroyed its northern range of buildings; and as the College of Hertford, formerly Hert Hall, had become extinct, and the site of its buildings had been granted to this society, every thing has been put in train for its removal there, as soon as the new buildings, now carrying on with great spirit, are completed.

HERTFORD COLLEGE.

(EXTINCT NOW), AND ANCIENTLY HERT HALL.

THIS College was situated opposite to the gate of the Schools, and consisted of one court. The entire plan, however, was far from being complete: as it had been originally intended to erect it in the form of a quadrangle, each angle to consist of three staircases, and fifteen single apartments; every apartment to contain an outward room, a bed-place, and a study. Of these, the south angle and the chapel on the south, the principal's lodgings on the east, the Hall on the north, and the gateway, with the Library over it, on the west, are the only parts which had been completed.

While it had the rank of a Hall only, it had its eminent men. Besides Ken, one of the seven Bishops, and Sir William Waller, the parliamentary general; it had Dr. Donne and Sackville, Earl of Dorset, poets; Sir Richard Baker, chronicler; Hutcheson, the editor of Xenophon; Edward Lye, the Saxon lexicographer; and lastly, SELDEN.

This house was once the cradle of the infant establish-

Drawn & Engd by J. & H. S. Storer

HERTFORD COLLEGE,

(with the Schools Tower)

London, Pubd June 1 1831 by Sherwood, Neely & Jones

Drawn & Engd by T. H. S. Storer.

THE SCHOOLS

From Peter College garden

ment of Stapledon, the founder of Exeter College, which continued to nominate its principals, till 1740. It was formerly called Hartford, or Hert Hall; it was founded by Walter Stapledon, Bishop of Exeter, in the year 1312, and belonged to his College of that name. Having, however, received a charter of incorporation, through Dr. Richard Newton, a late learned and public-spirited principal, who also assigned a small estate towards its endowment, this ancient hostel was converted into a College on the 8th of September, 1740.

As an inducement to complete this College, it was allowed to be called by the name of any other person, who would complete the endowment of it, or become its principal benefactor. He gave to it his substance, which was little, but it was all he had; yet could he not move the heart of one powerful benefactor, to keep alive this child of his adoption!

THE SCHOOLS.

EDGAR. WHAT, are there *Schools* here?—FALK. Yes, but not for children, they are for adults, or those nearly so; for scholars in manly science and the arts. They are also public: by the University Statutes, the several exercises imposed on graduates, must be exhibited in these public schools.

IL CORTEG. We use the word in the same extended sense, as when we talk of the "school of the world," and call Plato, and Xenophon, the scholars of Socrates. Aristotle himself, though of man's estate, was the scholar of Plato.

It must be confessed this is a magnificent quadrangle in the pointed style, though the windows are spoilt. I admire greatly its principal front and gateway, opposite Hertford College, and especially that side of its tower.—FALK. This

front is 175 feet in length. But this inner side of the tower is barbarised by the five orders, disposed in as many stories, to serve as a kind of apotheosis of King James.—Il Cortեg. His taste was bad enough, but this statue, if possible, worse. —Falk. The inner towers of Merton and Wadham, being in the same wretched and bombastic style, betray to us a secret, which no one cares to inquire about; viz. that the same man may have been the architect of all three.—Lady G. I observe a book displayed open.—Il Cortեg. And somewhat fulsomely, I think.—Edgar. Among these (scaramouch) figures surrounding our English Solomon, that is the one intended I suppose to represent Fame?—Il Cortեg. Her presence is necessary to puff off some passages of his Majesty's compositions. But whether she is lauding or damning the royal and noble author, the artist has not thought proper to convey to us.—Ælf. An author, too, stands up, generally, or kneels when he presents such an offering, especially to a lady?—Edgar. You forget this is a publication by royal authority. I think she is laughing on that side of her mouth, turned from the king?—Il Cortեg. She may well indulge, even a good horse-laugh: and the cracked trumpet she carries, is no bad instrument for conveying that kind of music in sonorous and reiterated blasts. All this bombast, however, columns, statue, and so forth, might easily be chipped away without prejudice to the rest of the tower and quadrangle.—Edgar. They would be only the better by such alteration.—Lady G. Though these large squate windows are too much like sash or shop-windows, I like the effect of the mullions and transoms, I think you call them, that divide the upper surface in trefoils.—Il Cortեg. They shew that the upright and cross sticks in our modern sash-frames, are, after all, nothing else than mullions and transoms. But every one must admire the real characteristic feature of this building; the shrine-work pan-

nelling of its walls, and a considerable number of crocketted pinnacles continued all round the quadrangle.

Edgar. The western side is wrought all over with tracery, forming successive tiers of shallow flat niches, or tabernacle-work. An embrasured parapet borders the whole interior, as well as exterior summit of the building.—Falk. In the upper stories are the Bodleian Library, and Picture Gallery; in the two lower are the several Schools: on the doors of each, respectively, are inscribed, the titles in Latin, of the several arts, to the examinations in which it is devoted. These lower rooms, also, contain the Arundelian Marbles; together with the collections of statues, busts, altars, &c. presented by the Countess of Pomfret.

In the centre of the western side of the court, within a cloistered recess, we have now only to pass through this door, leading us to the Divinity School. In this, the exercises for the degrees of Bachelor and Doctor in Divinity, are performed. It is divided, as you see, by a carved railing, into two parts.—Edgar. I observe in the upper part a pulpit, I suppose for the professor?—Falk. Yes, and these desks are for the disputants, &c. while this lower part is for the learned audience.—Il Cortեg. This indeed is stupendous; the ample size of these windows, their slender mullions, and the graceful ramifications of that tracery, filling their arched heads; above all, this awful embowed roof, with its rich and elaborate carving, all in stone, strike me more than almost any specimen which has been preserved of pointed architecture.

Ælf. Some call this *English* architecture, meaning, that it is of English invention?—Il Cortեg. They might as well call the woollen manufacture an English invention. I know Dallaway thinks he has discovered that village-spires are also of English invention.—Lady G. Has he ever been in Flanders?—If not, has he ever seen any one of the

thousands of engravings in London, of Flemish, Swiss, and Dutch views? These would satisfy him, that neither one nor the other are English.—FALK. These are mere puffing artifices of the modern publishers, and pious frauds of certain Jesuitical missionaries. Dr. Milner has even endeavoured to make it out that the Roman Catholic superstition is also English. These well know how to avail themselves of the generosity of John Bull, who is deservedly and laudably national. If you could once persuade John Bull, that even the *Devil himself* "*was his nown boy*," he would out of pure pride take his part, and afterwards take a liking to him.

But the woollen manufacture has been cultivated in so superior a degree in England, as a staple one, that it is become, in a manner, *appropriated* to England.—IL CORTEO. Aye! now you have found out the real secret of the error about English architecture.

FALK. This admirable structure we are now contemplating, was completed in the year 1480, under the auspices and benefactions of Humphrey, the good Duke of Gloucester.

It must not be forgotten, that we owe it to Sir Christopher Wren, the state of preservation it now exhibits; under his direction this inestimable roof, then in danger of falling, was judiciously and firmly repaired. The side walls were strengthened by those elegant additional buttresses, "which impart so much grace, as Wade says, to the exterior of the building. From the upper part, and from the Library, shoot up a number of tall pinnacles, crocketted, and superbly terminated with coronal finials."—ÆLF. These mingling with the foliage of the trees, in Exeter-garden, have an enchanting effect.

FALK. The Bodleian Library is contained principally (not wholly) in three extensive rooms; over the Divinity School, and Convocation-house; in the form of the Roman letter H. The first upright of that letter, makes the western

side of the court in the Schools' quadrangle. A former Library here, the donation in 1480, of the good Humphrey, Duke of Gloucester, son of John of Gaunt, was inestimably rich in illuminated manuscripts and rubrics. Nothing in modern printing, or engraved and coloured illustration, or even, almost, in modern painting itself, could exceed the MSS. on vellum; adorned with miniatures.—IL CORTEG. They were scarcely more *expensive*, however, than some of our modern publications, which, what with the duties imposed on paper and prints, and with the monopolising spirit of the great publishers, have brought us back, (as an eloquent writer lately deceased, has ingeniously expressed it,) to the scarcity and dearness of a manuscript-age.—EDGAR. By this they have rendered null, the very benefit promised by the invention of printing; which was to have books at little cost by means of the press's multiplying power *ad infinitum*; and that with a despatch as wonderful as the number, and correctness of copies.—FALK. This whole Library, however, at, and before, or since the Reformation, has been plundered and dispersed; one copy only, and that of half a work, VAL: MAXIMUS remains. Nay, the very desks and shelves were sold, as if tainted with the contagion of such popish relics. Windows were *glazed* with the finest MSS. and it took years for bakers to consume them in lighting their ovens.—EDGAR. This reminds me of the Mahommedan Conqueror; who, I believe, caused the Library of Alexandria, containing the whole learning and discoveries of the Pagan world, to be gradually but totally reduced to ashes, in lighting the stoves for the baths in Egypt.—IL CORTEG. This might console many a modern author, whose works enlighten the public, and illuminate the streets by night in shape only of paper lanterns, at the apple-women's stalls of London.

Sir Thomas Bodly was the founder of the present Li-

brary. It would take volumes to make even a selection of names of works, from the catalogues barely: and a life might be consumed in exploring duly the contents of this temple of bibliography, as I may call it, in one single niche only. The first stone of the vestibule, or *proscholium*, was laid in 1610.

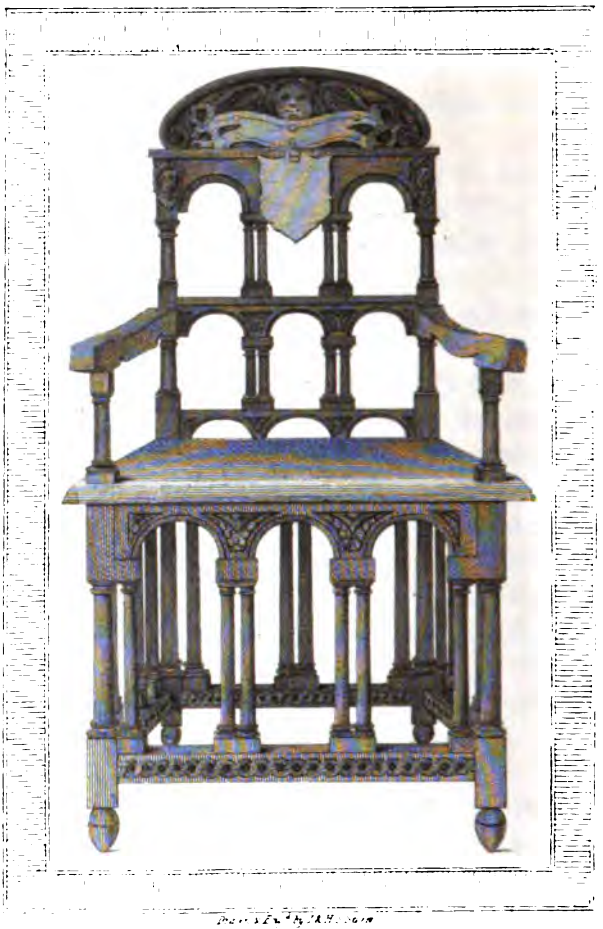
Lu. Cortes. It would consume, (merely to run over the list of donors of whole collections of books to the Bodleian Library), as many mornings as we can spare for the objects of this whole excursion; therefore we cannot stop to enter upon the catalogue even. Among these collections, the Earl of Pembroke had reserved out of Francis Baroccio's collections of Greek MSS. twenty-two select MSS. from the donation he had made to the Bodleian at the instance of Laud. Oliver Cromwell bought these, and presented them to the Library.

With the Bodleian, says Dallaway, the Ambrosian at Milan, the Minerva at Rome, and the several libraries at Florence, the royal library at Paris, and that of the British Museum, will advance their peculiar claims of equality, either in point of number or curiosity.

The number of volumes in this inestimable collection is not accurately known; it is computed at 160,000, of which 30,000 are MSS.

Edgar. It is said to be very strong in classical and critical works; in early editions of the classics "very superior;" but in *oriental* manuscripts to be unrivalled. In manuscripts, *generally*, it is exceeded only by the Vatican. The oriental are the most rare and beautiful in any European collection. The Vatican contains 80,000 books at the largest calculation, by far the greater part of which are manuscripts.

Falk. It would be dangerous for you to trust yourself without a clue in this world of books; millions of winding labyrinths of learning would lead you for years untold, and



DRAKE'S CHAIR.

(Picture Gallery)

when your whole life were spent you would arrive at this comfortable reflection only,—that it would take many lives more.

LADY G. *(And all).* It is impossible to make adequate acknowledgements for the marked attention of the librarian, and sub-librarian, to all strangers.

EDGAR. The Arundelian marbles were collected by the Earl of Arundel, who had sent Sir William Petty to Asia, in quest of inscriptions and other remains of antiquity. Sir William purchased these of a Turk, who had taken them from an agent of the famous historian and numismatist Peiresc. Unfortunately, besides a whole ship-load lost by Petty himself, many of those even thus obtained have been destroyed; some were purloined; others were actually cut up by ignorant masons, and worked into houses. All that now remain, 130 in number, are here. To these have been added, the collection made by the learned Selden: that also of Sir George Wheler, formed by himself at Athens: and sundry ancient marbles that were purchased by the University.—IL CORTEG. It is worth while to look into the Marmora Oxoniensia for an account of these, and for Selden's explication of them, in a book written expressly thereon in 1625, which has been of great help to D. Petau, Saumaise, Vossius, and several learned men, in their works.

FALK. The portraits of founders in the picture gallery are mostly fictitious. John de Baliol is nothing more than a blacksmith; and Dervorguille, his lady, is no other than Jenny Reeks, an apothecary's daughter, of Oxford—a celebrated beauty of those days.

Observe that chair, it was made of a piece of timber which belonged to the identical ship in which Sir Francis Drake immortalised his own, and his country's name.

LADY G. But in this first view of Oxford, our object is to observe its grand leading *traits*, and not to enter into

too many details.—Il Corteg. Indeed we cannot, we must at least defer the examination of its pictures, statues, busts, and other marbles, till some future opportunity.

Falk. The learned Editor of the Athenæum, shewed me, in the archives here, the matriculation-book of the University, wherein, among so many other illustrious names, he pointed out to me that of Charles the First; evidenced by the prince's autographic signature, put down in the book the very morning he was matriculated.—Lady G. Of the various objects of interest in this picture-gallery, there is one that strikes me as peculiar to it; but it is so instructive, that I wish the makers of similar collections would include it in their plans whenever it is possible; the portrait of Dryden (and of some other remarkable men), taken at different periods of life, that of boyhood, manhood, and old age.

Edgar. In the statutes of St. Mary's College, Oxford, founded as a seminary to Osney Abbey in the year 1446, is this provision, according to the author of the *Oxoniana*: "Let no scholar occupy a book in the library above one hour, or two hours at most, lest others be hindered from the use of the same." In 1497 and 1498, the Oxoniana remark upon this, "that it is a proof of the scarcity of books."—Il Corteg. It is rather a proof of the avidity and number of readers? The same happens at this very day in all reading rooms, as to popular works (let there be never so many replicates of these), and more remarkably as to ordinary newspapers.—Falk. It was at St. Mary's that Erasmus studied.

Il Corteg. As a mode of publication, in the same Oxoniana, it is noticed, that the grammarians (who wore a badge by the way), stipulated to affix a certain number of hexameters on the great gates of St. Mary's Church, that these might be seen by the whole University.

MAGDALEN COLLEGE.

MADRAS COLLEGE

MAGDALEN COLLEGE.

IL CORTEG. This College, one of the richest foundations in Europe, combines many subjects of interest. Its sprightly tower is the first object which strikes the traveller upon entering Oxford from the east. It possesses in its first court, as in its tower, exquisite specimens of the collegiate style, as in its chapel, of the pointed: in the next (its cloister), specimens of the *maniera tedesca*, or the grotesque; which some would translate rather by *burlesque*. Beyond that again to the north, the area of a magnificent new quadrangle, in the modern style, one side of which standing on an arcade, is finished; the opposite side, consisting of the old buildings, are not a little interesting; while the prospects through the other two sides, yet open and unbuilt upon, are more interesting than either: it has a little park, adorned with noble forest trees, and stocked with deer; adjoining to which, in a far different character, is the water-walk, formed by the Cherwell flowing round an enchanting meadow. Here Addison delighted to compose and think; here, too, the mind of Collins, united as it was to a feeble frame, first caught that poetic rapture, which, too soon! consumed him.

EDGAR. But greater men have trod, and, as it were, hallowed, this ground;—here have been martyrs for religion and liberty. This College found a president and a whole society sworn to withstand the arbitrary power of James the Second: having before sent out a Hampden to resist the illegal measures of his unhappy father—first in the public tribunals, and then in the field where he died. Besides its long list of prelates, the cardinals Pole and Wolsey, of whom the gentle dignity of one, contrasted the haughty stateliness

of the other, it lays claim to Dean Colet, Bishop Horne, Latimer, Hough, Bodley, Linacre, and Wootton. Besides Addison and Collins, it had the poets Yalden and Hammond; Fox, the martyrologist; Heylin; Chilmead, the philologist; Coles and Lilly, the lexicographer and grammarian; not omitting Gibbon, who, in the particular character of his genius, ought rather to be classed with these last, than with legitimate historians.—IL CORTEG. It was the great subject of Gibbon, the rise of the modern nations of Europe on the Decline and Fall of the Roman Empire, as well as his critical and high-colouring pencil in the then fashionable cause of deism, that have shed a false and ominous halo around his name. He had not sufficient gravity and solidity of judgment, nor was his discretion high and comprehensive enough, sufficiently profound and clear, to manage the historic pencil. Or to borrow an allusion from another fine art, our imagination, and ear, and memory, are jaded and confused after being hurried through long and intricate sonatas of loud brisk movements, in a style always of equal pitch, and that strained to the utmost; all of equal emphasis; no pause nor interval, nor change of key; nothing simple, touching, and pathetic; monotony without unity; impotency of combination to unite so continued and varied a strain as his theme demands, in one grand composition; utter imbecility for any work *di prima intenzione*. The cast of his thoughts, and sentences, and taste, is French, as you will find, if you try the experiment; for he thought in that language, and formed his style on the reviewers of that nation: having been educated in the Pays de Vaud by French preceptors, after abjuring his *Alma Mater*,—here.

FALK. As Hume corrupted the national philosophy and true loyalty, together with its soundest best belief, so has Gibbon our style. For after all he was a mere philologist, certainly no philosopher. I have often thought, that as his

book contains memoirs *pour servir a l'histoire*, that it would be a good service to literature and taste, as well as to the cause of religion, to re-cast it in a chaste historical composition; but *exactly inverting* the moral of it.

Il Cortego. Let us pass on to better subjects. In the Earl of Digby, also of this College, we have a lesson conveying the melancholy moral, how dangerous it is for an honest man to serve a weak and obstinate prince, governed by minions, interestedly flattering a high conceit of his own infallible judgment and absolute power. Such a man has first to conquer himself, and then to walk on steadfastly, solitarily, and resolutely to his fate unpitied, but seeing all along before him his ruin slowly advancing, and inevitable.

Falk. Now that we have entered the court, we find it to be in the character and tone of the better parts of the Schools, of Baliol and Oriel Colleges, with not very material variations; just as in ringing changes on six or eight bells. Yet, I confess, as that national chime, from early association, affects me most singularly, so do the repetitions of these pleasing forms of collegiate architecture: I am never tired of them. "We have here facing us," as Wade says, (for I need not mention the Doric gateway at which we entered, which screens this court, as I understand it is to be removed, and the sooner the better), "upon entering the court, a noble gateway, a tower on one hand, and on the other the western front of the chapel. The south side of the court presents a low range of rooms with their little battlements, while the president's lodgings form the north side. This gateway tower was originally the entrance into the great quadrangle, now disused. There are the trees and shrubs of luxuriant growth, which conceal much of the lower part, and but just allow a glimpse of the finely-panelled gate, which closes the portal in the inferior story. Above the gate is the superb oriel window, very lofty and embattled,

belonging to a room called the founder's chamber. On each side of this window are richly canopied niches, containing by a whimsical association, the statues of the founder, of Henry the Third, St. John the Baptist, and the Mary Magdalen. The tower has, as usual, an embrasured parapet, to which additional strength has been given by double buttresses at the angles, and additional beauty by the tall crocketted pinnacles on the summit.

"The front of the chapel (which, on the other side of the court, serves as a counterpart to this), though spoiled in its effect by a heavy octagonal turret at the north-west angle," (possibly containing a staircase), this front has a central and two side windows pointed: the central one is separated from the two others by buttresses. Underneath is the highly-enriched entrance porch. In the battlement of this porch, you may observe five small canopied niches, each of which is filled by a sculptured figure of good workmanship for the age which produced it. The subjects are replicates of the four statues enumerated above on the other side of the court, with the addition of William of Wykeham. Beneath the parapet, which is embattled, a moulding is carried, thickly set with grotesquely carved heads, with which many other parts of this College are lavishly adorned."

Il Corteg. This ceiling of the chapel I see is in the pointed style; but I wish I could not so often see the ornaments, skreen, and altar, in the Corinthian. The painting under the altar of Christ bearing the cross, engraved by Sherwin, is said to be by Moralez.

Falk. In the place of that organ, there formerly stood another, which is now in the church of Tewksbury. Oliver Cromwell, who was very fond of music, saved it from the destruction intended it by some fanatics of that time, and had it conveyed to Hampton Court for his own amusement.

Il Corteg. But let us eye more particularly the tower

Drawn & Engd by J & H S Storer

MAGDALEN TOWER.

London, Publd [illegible] 1824 by Sherwood, Neely & Jones

so often mentioned, standing on the northern side of the chaplain's court, and so conspicuous an object on entering Oxford, as well as in every distant view of the city. It is divided into four stories, in three of which there is a pointed window on each side of the tower, "of simple and pleasing effect; in each face of the upper story, are two lofty windows of more elaborate workmanship. Above these, the tower displays much ornamental sculpture, and is crowned by an open-wrought battlement. From the angles of the tower project slender turrets of an octagonal form, which being carried up to a considerable height above the parapet, terminate in richly crocketted pinnacles, between each of which is inserted another pinnacle of equal height, but of more delicate proportions. Tradition ascribes the erection of this tower to Cardinal Wolsey, who was bursar of this College.

Falk. In the hall, the roof of which is recent, in the pointed style, are the portraits of Prince Rupert and Addison; also of Henry, Prince of Wales; Boulter, primate of Armagh; and Sacheverell, once the friend of Addison, in *this* place. Also, a full length of the Magdalen, said to be by Guercino. Let us return into the grand cloister.

ŒDIPUS MAGDALENENSIS.

Lady G. What is the meaning of these uncouth figures around this cloister, which some of the guides called Hieroglyphics, or sacred sculptures, containing certain mysteries?

Il Cortes. Their meaning or sense is evidently a mystery; and so far from being sacred compositions, I should ascribe them to Beelzebub. I think they are in the manner of that artist.

Falk. An explanation has been given by a very *shrewd* scholar of the seventeenth century; you will see whether it is not as appropriate as the title which has been given him of

the Œdipus Magdalenensis.—Edgar. Each figure is a riddle or puzzle; the whole group, I think, is a compounded sphynx.

Il Corteg. Some think he meant his explanation as a satire upon the University.—Falk. They are mistaken: he never was more serious in his life, and he was not a little vain of his discovery.—Il Corteg. The figures themselves have been thought to have been, originally, a satire upon the regulars and mendicants; while these again, determined not to be outdone in compliment, affirm, that it is a faithful representation of the seculars. But to return to our Œdipus, who, we will take it for granted, was *serious*, and had not the least intention in the world to banter his admiring audience.

Falk. Some will have it, that they are emblems of the course for degrees, and of the virtues and talents to be found exclusively *within* the walls of Colleges, contrasted by the opposite vices and ignorance, which prevail *out of* them, among laymen especially; who, we know, are all gentiles and heathens.

Lady G. But let us hear the Œdipus Magdalenensis upon them; to begin with the lion and the pelican.—Falk. These, with exquisite propriety, are, he says, placed under the president's lodgings, to denote his character; the former being the emblem of strength, and the latter of parental tenderness and affection.—Lady G. Nothing can be more characteristic of the governor of a college!

Edgar. What was the object, pray, of his parental affections in an age when governors of Colleges, it was thought, should lead a life of celibacy, and of course could have no offspring?—Falk. The object of his tenderness was that abstract being the College itself, to which he stood in *loco parentis*.

Ælf. You say, by the bye, that all these figures are emblematical of the duties and business of the president and

society, and they are ranged, as we see, on the *outside* of their rooms. Is not that the wrong side, and ought they not to be somewhere else, as within, suppose?—Falk. If they were within, they might become too familiar, and too many freedoms might be taken with them. They are kept at a respectful distance, and placed high up, conspicuous to the eye of the *public*, as they convey the most marked and suitable instructions for the *society's* conduct.

Lady G. But what analogy is there between a president, (who is an ecclesiastic to-boot), and a lion? I have, indeed, frequently heard of some compared to a bear?—Il. Corteg. I am sure a president is as like a lion, and a pelican too, at the same time, as any of those two figures are to either.

Falk. The next four represent the Aristotelian sophist, the Norman Lawyer, the Quack Doctor, and the Divine of the monastic ages.—Il. Corteg. The three first are put down by the last, to denote, I suppose, so many Philistines smashed by the jaw-bone of an ass.—Falk. A sly hint of this kind is conveyed, no doubt, by a figure (in a corner) wearing the emblem of a cap and bells; which are immediately followed, (though not exactly as you would expect), by David vanquishing in the manner you see is done here, a lion and Goliah.

Edgar. I think the cap and bells should be put on the heads of the lion and Goliah, for suffering David to master them with so little *exertion* on his part.—Elf. I mistook all three at first, for a man fondling a monkey, and a lap-dog.

Il Corteg. I see nothing here of what artists call play and action of the muscles, and energy of the chisel.—Edgar. David, in bestriding the lion, looks for all the world like a little urchin riding on his father's walking stick.

Falk. But you forget the moral: the very intention of the sculptor was to shew that we ought not to be frightened by any difficulties that lie in our way.—Lady G. No, indeed,

especially if they stand to be knocked on the head, as the lion and Goliah do here.—FALK. The vigour of youth will easily enable us to surmount any danger. And who knows, but David has judiciously begun by ramming Aristotle down the Philistine's throat; and riding on the lion at the same time, of course the Philistine would walk off.—ÆLF. The artist has said nothing about all this, that I can see.—FALK. It is a rule among good sculptors not to say every thing; always to leave something to the imagination. —ÆLF. I am sure there is enough left for imagination here.

FALK. Next follows the Hippopotamus, or River-horse, carrying his young one on his shoulder. I need not tell you that this is the emblem of a good tutor.

ÆLF. Yes, nothing can be more like!—IL CORTEG. Nothing can convey so naturally the attributes of the tutor of a College, who is set to teach the young succubuses of the society; and by whose prudence and example they are led through the dangers of their first entrance into life. The River-horse is so intimately connected with the art of swimming, of boat-matches, race-grounds, keeping a good look out at the Proctor, &c. The young sinner, squatting on the old one's shoulders, and peeping about him, I vow, is as like the dam as it can stare!

FALK. We have after this, as a most natural consequence, and highly characteristic, the figure of sobriety or temperance, that well-known, and most inseparable attendant of a College-life.—LADY G. There is great propriety in that, I think!

ÆLF. Ought there not to be some contrast of countenance and figure, between the virtues and vices? They seem here, like brothers and sisters.

FALK. That is the art of the sculptor, he did so on purpose. It is the practice of the best writers to make them kindred. Besides, the spectator, as well as the student, has

here occasion to exercise his ingenuity, to distinguish one from the other. And if it would puzzle, even an Œdipus, to do so, the merit is the greater thereby. It is for this reason, I suppose, that that moral writer, Mr. Hume, in a book which he was facetiously pleased to call "the History of England," has made the virtues and vices so perfectly alike at court, that a *superficial* observer uniformly accosts one for another; which causes all that pleasant embarrassment we enjoy at a masquerade.

LADY G. Hieroglyphics, like any vulgar mystery, should be always very closely wrapped up.—EDGAR. Or, perhaps, our artist here must be understood by the rule of contraries. FALK. The obvious meaning of any hieroglyphic, that would strike a plain man, is never the one intended.

IL CORTEG. But this way of explanation by contraries, might occasion some droll mistakes here: as the applying to the governors what is meant for the scholars and students, and vice-versâ. The sculptor might thus lead us to follow the vices, which it is obvious, he here instructs us to avoid.

ÆLF. He has taken good care, at least, that *his* chisel shall not render them very seducing. It would have been better if his virtues did not look like their opposites.

EDGAR. By a sort of compensation, he has made them all scare-crows alike.

IL CORTEG. I am sure his *gluttony* is enough to give the *spectator* a surfeit.

EDGAR. And as for his drunkenness, no doubt, he intended to represent it as ill as he could: just as the Spartans used to exhibit their slaves, in a state of intoxication, to infuse into their youth a disgust to it ever after.

FALK. Next follows the *Lycanthrope*; or violence.

IL CORTEG. Among the Egyptians, it was an emblem of the sun, when arrived at a particular point of the zodiac: or it stood for the dog-star *Sirius*.

FALK. Then we have the Hyæna; the emblem of fraud.

IL CORTEG. Rather of an unsociable misanthrope, I should think, and an untameable savage.

LADY G. When they were coloured, as they were originally, it was easy to distinguish what wild beast it was the artist intended to represent.

FALK. Then follows the Panther, the emblem of treachery; the Gryphon, of covetousness: and next to Anger, the Dog, or sycophancy; the Dragon, symbolical of envy.

IL CORTEG. These two last figures, by the bye, are usually, at least anciently, the emblems of fidelity and wisdom, with the healing art.

FALK. After these, the Deer, stands for timidity; the Mantichora, for pride; the Boxers, for contention.

EDGAR. It is plain, these were not *of the fancy*.

FALK. Lastly, the Lamia.

IL CORTEG. I suppose these were all portraits of celebrated persons, then living, when this great artist flourished.—We know that artists are very fond of putting into allegorical and historical paintings, portraits of their co-temporaries, and patrons; just as Buonarotti has immortalised the whole Roman conclave, in his Last Judgment, placing them among the damned. FALK. And among these again, making the devil and his chosen angels the handsomest of the group.

ÆLF. Or, as Charles the Second's painter, has introduced the dæmon of faction, in an allegorical painting, under the portrait of Lord Shaftesbury; and some unfortunate housekeeper of the palace, who had offended him, he has introduced as one of the furies.

EDGAR. Or, as Rubens has somewhere painted himself as Diogenes, with his lantern, looking for an honest man, in the midst of his most intimate acquaintance.

LADY G. I think the memory of Holbein is much obliged to those critics and antiquaries, who have given out that these sculptures were from designs of that great painter.

IL CORTEG. Nor will the College of Heralds feel themselves more flattered, at being told that these figures have, after all, no moral meaning, but are merely heraldic.

FALK. As to Chalmer's reasoning, that the founders and heads of Colleges can never, in common-sense, be supposed to have thus laughed at themselves, or at one another; or even at their rivals, publishing their private feuds, and all at the expense of public decency, the answer is: 1. Look at the contemporaneous buildings and sculptures at Oxford, and all over the world, to see whether such folly was not every day's practice? 2. If men had been always infallible and perfect; or if they had had so much discretion as to hide their folly from the public, rather than by shewing their *wit* to expose it; we should have had no reformation.

IL CORTEG. In justice, however, to our Œdipus Magdalenensis, we may pronounce that he has, like the elder one of Thebes, *terrassé* the sphynx; and like him, has brought it home, senseless, on the back of *an ass*.

FALK. Magdalen College is required by its Statutes to entertain the king, and his eldest son, whenever they visit Oxford. It had this honour paid it by Edward the Fourth, who meant by it to shew William of Wainfleet, its founder, this mark of personal distinction. William Patten, of Wainfleet, had been the confidential minister of Henry the Sixth; who, upon the death of Cardinal Beaufort, raised him to the see of Winchester, in which he remained 39 years. In 1456, he was Lord Chancellor. It was by his counsels that Jack Cade was put down. He had been educated at Winchester, and had afterwards been head-master of that seminary; which was called Wykeham's school. Eton school was founded on the model of it, by Henry the Sixth; who brought Wainfleet there to be its master. Edward the

Fourth spared and protected him. He seems to have been a politician, in the *modern* sense of that word, which teaches every man to take care of himself; and which ever way the wind blows, to spread, or reef, his sails accordingly.

In 1483, the founder again ushered in a regal guest. In the summer of that year, Richard the Third entered the city in great pomp, and with his train was lodged at Magdalen College. Richard, after hearing disputations, as usual, in the Hall, gave the president and College five marks for wine, with two bucks. He confirmed all their privileges; and procured an act of parliament for the free importation of books.

Henry, Prince of Wales, son of James the First, was matriculated here when his father visited the University. Wilkinson was appointed his tutor. The prince kept his court in some rooms, situated at the north side of the quadrangle, which still retain the ornamental wainscotting with which they were then furnished.

The livings in the gift of the president and fellows of this College, are said to be very numerous and valuable.

Oliver Cromwell was Chancellor of the University in the time of his Protectorate. A doctor's degree had been previously conferred on him; and the same, or some minor degree, on one or two more of his officers. The whole party were sumptuously entertained in the hall of this College. After dinner, Cromwell and his jovial companions diverted themselves with sports on the bowling-green, while his soldiers amused themselves with destroying the painted Gothic glass of the chapel windows. Whether the subject of these panes, represented "Holbein's Dance of Death," or what not, I forget; but these Vandals performed *the dance of death* upon them, for laying them flat on the ground, and jumping on them, they soon reduced the whole to atoms.

The water-walk was planted in the time of Elizabeth; and the founder's oak had stood 600 years.

Storer del. et sculp.

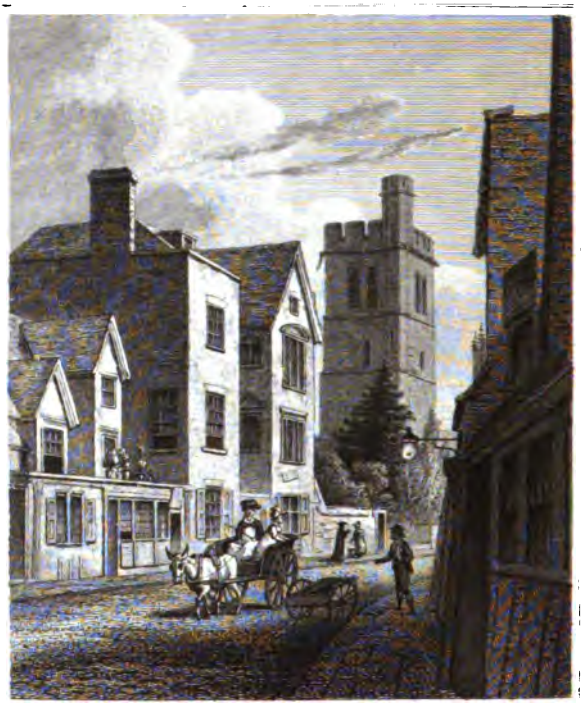
HOLYWELL MILL.

(from Magdalen Walk.)

Storer del. et sculp.

HOLYWELL MILL.

(from Magdalen Walk.)



Drawn & Engd by J. & H. S. Storer.

NEW COLLEGE.

(from Clarendon Printing Office)

London Pubd Aug. 1. 1832 by Sherwood Neely & Jones.

NEW COLLEGE.

IL CORTEG. Well, after all my endeavours to find out the superior merits of this structure, whether as a whole, or in its parts and ornaments, I find myself utterly at a loss to discover what could possess the guides to make such a flattering representation of it! I came with every prepossession in its favour to admire and to praise it: but I cannot, for the soul of me, find occasion to do so. In despair, I give up the attempt!

FALK. You have seen the picture of the chapel in Ackerman?—IL CORTEG. Yes: the *picture* is very fine, no doubt, as several others are in that splendid work.—FALK. It is agreed, too, on all hands, that it is the finest chapel in the pointed style, at the University.—IL CORTEG. And therefore it must be so!—EDGAR. It may have been once very fine, before Mr. Wyatt new formed it, or Edward's visitors had *re*-formed it.—IL CORTEG. That is another affair. ÆLF. For my part, I prefer the ante-chapel, with its two slender staff-moulded pillars,—FALK. Sixty-five feet high: that is, five feet loftier than the inner roof of Henry the Seventh's Chapel, at Westminster.—LADY G. But what think you of this great picture in stained glass on the west window, by Jervais, after a design of Sir Joshua Reynolds? IL CORTEG. I think very highly of the upper division for the effect of its light, its composition, design, and expression, as well as colouring; but it should be nearer to the eye, and it would be sufficient without more, both to engage and reward our curiosity. But I confess I do not like those seven allegorical figures below, obtruding themselves upon the attention, to the prejudice of those above, so much more

four ranges over the whole east end, ornamented with canopies, pinnacles, and tracery of the richest Gothic character, &c. Over the communion-table, in the wall below the niches, are five compartments of modern sculpture in alto relievo. The sculpture attracts attention by the beauty of the workmanship, by the delicacy and richness displayed in the drapery of the figures."—IL CORTEG. I am glad the guide has mentioned all this, and in strictness it may be the fact. Though such has been the ingenuity of Mr. Wyatt in modestly hiding his talent, that a spectator might go through the chapel, and stand, and turn, and look about him with anxious curiosity, and yet, without glasses and a prompter, he would observe nothing of all this! It is all here, for any thing I see; but so artfully and skilfully concealed, that it might be any where else—for the notice of the observer.

Yet, in point of *fact*, for as to *effect*, all that is destroyed long ago, this choir is *by measurement*, 100 feet long and 65 high, with a good groined pointed roof resting on consoles. So the cloister, though so poor and wretched in its effect, is, in point of *fact*, ample enough; being 146 feet long, and 105 feet broad, by exact measurement.

"In a recess, near the altar, is preserved the crosier of the founder. This venerable relic of sacerdotal pomp is seven feet high, composed of silver richly gilt and enamelled; with shrine-work moulding." Instead of the figure of St. Peter, as in the crosier at Corpus, (the details of which present some very elegantly carved work in arabesque, and some exquisite tabernacle work, though, as a whole, its form is not so classical as that at St. John's), instead of one of the apostles, or of the holy lamb, the figure of Wykeham is introduced in a kneeling posture. This is no bad emblem, I think, of papal usurpation. "His gloves and ring, with some of the gold and precious stones, are preserved in the muniment room, on the third floor of a massy tower, situate at

the south-east end of the Hall. It is of four stories, and its two upper rooms are of beautiful proportions."

FALK. In Cooke's Topographical Description of Oxfordshire (a book I like for its general neatness and simplicity of style), mention is made of the painting in the hall here of the Caracci's, or of the Bolognese school: the subject is, the Shepherds' Adoration of the Infant Saviour. The Virgin, shepherds, and angels, are celebrating the Nativity in a hymn. The composition and design are admirable; while the strength and spirit of the shepherds, are as finely contrasted by the elegance and grace of the Virgin, and attending angels. The style of the landscape is likewise great,—the colouring full of life, but chastised and solemn. This valuable piece is said to have been in the collection of Colbert, minister to Louis the Fourteenth.—IL CORTEG. I am glad of it, with all my heart, provided you do not insist upon my seeing and believing it, after the fool I have been made of already.

FALK. The quadrangle, in its ancient state (before it was murdered in the rage of modern improvement), had two stories only, in the manner of all the ancient establishments. In 1675, the east, south, and west sides, were *modernised* as we now find them. The Chapel and Hall occupy the north side: the libraries, for there are two, part of the east: the wardens' and fellows' lodgings the south and western sides. The justness of the proportions in the Hall are much admired. It contains the portraits of the founder; also of Chichele, the founder of All Souls; and of Wainfleet, the founder of Magdalen.

EDGAR. In 1605, King James, his queen, and the Prince of Wales, with a considerable number of the nobility, were sumptuously entertained in this hall. Before dinner, his majesty heard, as a *bonne bouche*, a disputation; and after dinner, by way of dessert, another, together with an oration; well corked, no doubt, and full of fixed air, or much up in

the bottle. A plentiful supper was then served up, after which, *pour se rassassier*, he went to hear a play written by Dr. Gwynne, when, so far from expressing impatience or discontent at that piece, he was so tickled and lulled by it, that he fell into—a profound nap.

Another account is given of *this* part of his entertainment, with some slight variation.

"Vertumnus was the name of the comedy they treated him to, penned by Dr. Gwynne. But the king had been so overwearied at St. Mary's, that after a while he distasted it, and fell asleep. When he awaked, he would have *bin* gone, saying, 'I marvel what they think me to be,' with other such like speeches, visibly shewing his dislike thereof; yet he tarried it out till it ended, and that was not before *one of the clock*."

In a register at Oxford there is this entry: "30th August, at nine, the King heard an oration at Brazen Nose College: at All Souls he heard another: and on the same day, while at dinner, he heard a learned oration; but his majesty thought it *somewhat too long*."

Il Cortեg. Among this glut of orations, was one "in good familiar greek. James heard it," as the book says, "most willingly;" but the queen was delighted, "because," she said, "*she had never heard Greek before*."

The name of another (comedy, I suppose), was Alba, "whereof," adds the writer, "I never saw reason." Or rhyme either, I believe. The *spectators* certainly could see in it neither rhyme nor reason. The entertainment, upon the whole, was so tedious, that if the Chancellors of both Universities had not entreated his Majesty earnestly, he would *have gone away in the middle of it*. Upon which a well-known epigram was made.

But they found him quite unmanageable at the tragedy of *Ajax Flagellifer*, "where the king, already wearied out

before he came thither, but much more so by it, could not refrain from speaking many words of dislike."

Edgar. At the Philosophy Acts (another kind of play), Mr. Baskerville having, after twenty syllogisms, been *cut off* by the Proctor (the devil's advocate), who stood close by with the sheers of fate, the King interfered, by saying, "*immo vero procedat hic;*" so he disputed over again, and very wisely so managed it, that at last King James himself cut him off. The king (somewhat elated no doubt at his own prowess), said afterwards to the nobles about him, "God keep this fellow in a right course; he is the best disputer I ever heard: he would prove a *dangerous* heretic."

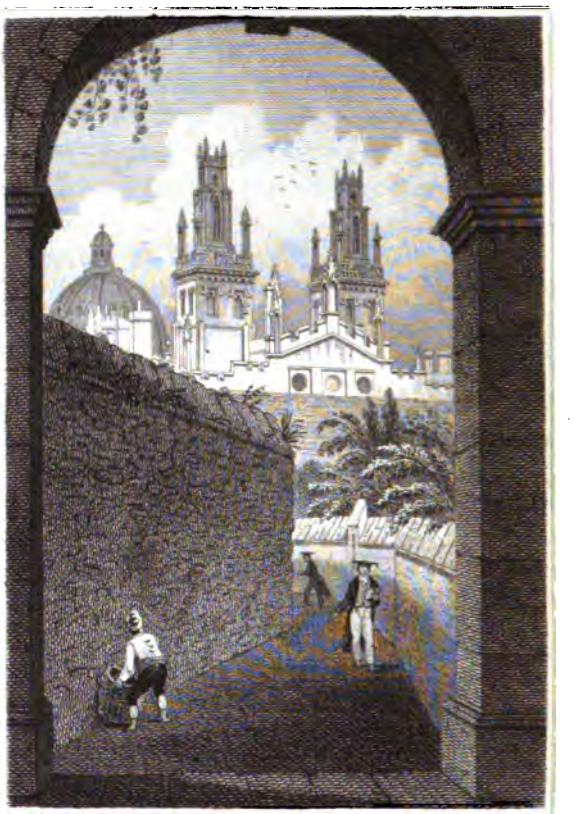
Il Corteg. A manuscript, the books say, is here shewn, wherein a Bishop of Lincoln, only *damns* whoever shall obliterate a little memorandum of his on one of the leaves or cover, "addressed to all whom it may concern, that whereas doubts have arisen whether the manuscript is honestly his:—if *it can be proved it is not*, then he begs to be considered as having used it merely as a thing he has borrowed," (taking French leave, you will observe); "but otherwise, then he makes a present of it to this College," &c.

Falk. If you would really admire William of Winchester's College, you must go to Winchester.—Il Corteg. I believe so, indeed: to admire, while viewing it, present before your eyes, and large as life, a man must draw a good deal upon his imagination, I think.—Falk. William of Winchester was a great statesman, like the founder of the last College, William of Wainfleet. But he was also something besides, he was a great architect; for he planned Winchester Cathedral, and Windsor Castle. He rose to be Bishop of Winchester, and to fill the highest offices in the state. Froissart says, "nothing was done without him at court." He was in disgrace during the latter years of Edward III. whose vicious courses he did not (or could not),

stop: and also during the first years of Richard the Second, whom he could not *put into* good courses.—EDGAR. But to be in disgrace during such times, is the highest eulogy.—LADY G. No doubt it is.

FALK. Bishop Lowth, who was of this College, states well the grand and comprehensive scheme of education proposed by Wykeham, in his Winchester foundation. He meant it to be a nursery to this College; which has the peculiar privilege of conferring degrees, independent of the University at large, and without subjecting the candidate to any examinations out of its own walls, in the public schools. —IL CORTEG. So that, in truth, it is a University of itself.

FALK. Chichele, (the founder of All Souls, the next we shall take in our course of visits here), was of this College.—IL CORTEG. Also Sir Henry Sydney, father of Sir Philip, the paragon of courts in that, or perhaps any, age.—FALK. Add to these the learned and unfortunate Lydiat; the poets Somerville and Pitt; Grocyn, one of the revivers of learning; Turner, one of the seven bishops; and Philpot, the martyr.



Drawn & Eng^d by J. & H. S. Storer

ALL SOULS COLLEGE.

(from Queens College.)

London, Pub^d Augt 1, 1811 by Sherwood, Neely & Jones.

LADY G. This, indeed, is in the sober [illegible] a christian temple. How subdued the light is in this holy

ALL SOULS' COLLEGE.

EDGAR. We need not ask to what College belongs this spacious and gorgeous quadrangle, with long ranges of pointed windows, having slender graduated buttresses between, terminated with lofty pinnacles. And which, only that they are adorned with crockets, resemble those slender obelisks of ice in the Glaciers, called the Needles?

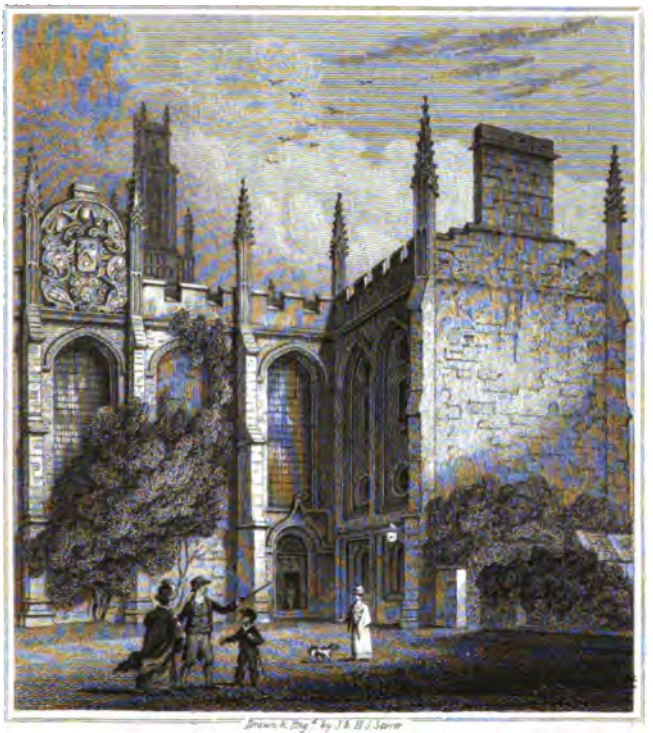
IL CORTEG. No, this can belong only to All Souls: and this quadrangle extorted from Horace Walpole, this flippant praise, (in his French way), "that the architect here had blundered into a picturesque scenery, not devoid of grandeur." —LADY G. The critic there, I understand, made a blunder himself, as to who the architect was? Horace Walpole, however, with all his flippant excentricities, which he mistook for genius, never blundered into taste. Though gracing the list of royal and noble authors, it is inconceivable how he could always speak and write so ignobly.—IL CORTEG. In justice to his memory, we must allow he had a wonderful alacrity at sinking.

FALK. This court is in length, from N.N.W. to S.S.E. about 172 feet: and in breadth, 155 feet. It comprises a Library towards the north, and the Hall and Chapel towards the south. On the west you observe a portico, with Roman arches, upon piers decked with classic pilasters. That, and the gateway having a cupola or diadem point, is by Wren. The common-room, with other handsome apartments, stand on the east, where you observe those two noble towers in the pointed style. Let us go into the Chapel.

LADY G. This, indeed, is in the sober character of a christian temple. How subdued the light is in this holy

place! What an expression of religious calm, as upon a subsided tempest; and with a solemn heaving of the waves, as hushed, but not quite still. Yet, how cheerful, announcing peace and sunshine to a world shook, but one moment before, as with a whirlwind. Surely, such a result in architecture is fortuitous: for though it should be in the intention, it is so seldom in the mind or skill of the architect to produce an effect, which is altogether *unique*.—IL CORTEG. That picture, too, over the altar, by Raphael Mengs, happens to be in the tone of the Chapel itself; or perhaps contributes indirectly to the effect.—EDGAR. Dignity, and divine benevolence are in the figure of our Saviour, which has the softness of some spirit, not of this world: while ecstacy and adoration start out of the figure and countenance of Mary.—IL CORTEG. Without acknowledging that mixture of emotions incompatible with each other, at one and the same moment, (observed, or rather fancied, by some travellers) we may say of the countenance of Mary, there beams a joy, mixed with astonishment on that lovely face which had so lately been convulsed and racked with grief, and flooded with tears.

FALK. This Chapel is seventy feet in length, and thirty in breadth; and though in the pointed style, Wren has divided it by a Pagan screen, from its ante-chapel: which is of the same dimensions.—IL CORTEG. But what chubby idol is this in a sitting posture? I think it would be a fitter piece of furniture for the Middle Temple dining-hall?—FALK. I wish, for my part, it were cited before Westminster Hall. —IL CORTEG. Is there any enigmatical meaning in the sculptor, placing the authors darling commentaries in his *right* hand, and the Magna Charta in his *left*, while smiling in well-arranged robes and full bottomed wig, in the midst of sepulchral inscriptions? One would think he was a physician,—his look is sufficiently doctorial to pass for one.—FALK. He was a doctor in the law. We must not inquire



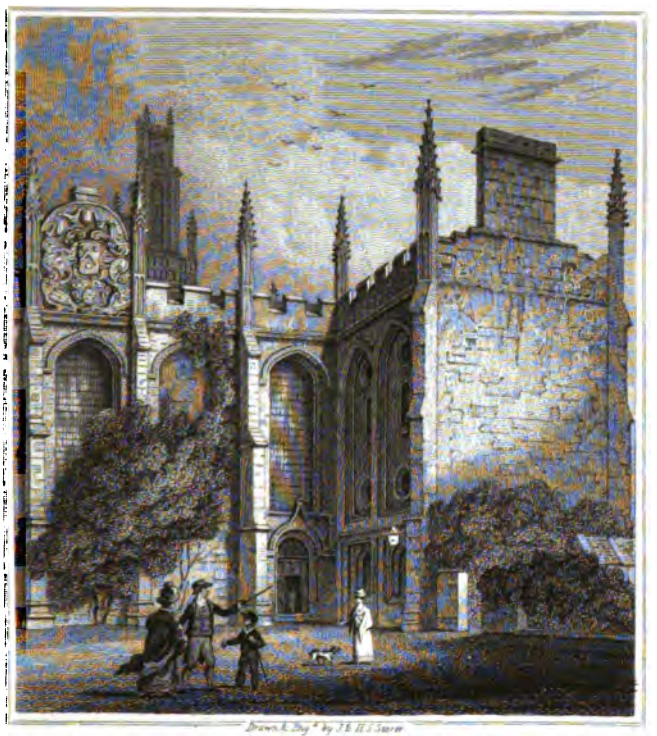
Drawn & Engd by J & H S Storer

CHAPEL.

(All Souls College.)

London, Pubd. Jany 1. 1832, by Sherwood, Neely & Jones

Falk. He was a doctor in the law. We must not inquire



CHAPEL.

(All Souls College.)

London: Pubd. June 1. 1812. by Sherwood, Neely & Jones.

Tripod. All Souls College

ARAM. TRIPODEM. OLIM. MATRI. DEVM.
IN. TEMPLO. S. CORINTHI. CONSECRATUM.
D. D.
CVSTODI. COLL. OMN. ANIM.
ANTON. LEFROY. ARM. MDCC. LXXI.

SALT CELLAR.

expression of some of them ...
the colour is vivid: those of Henry the Sixth, and of Arch-

bishop Chichele, founder, are coeval with the College, and have been engraved by Bartolozzi; those of Alfred and Athelstan, are engraved in Spelman; and that of John of Gaunt, in Carter's Specimens. Though the outside of the library is in the pointed style, the inside is after the Doric and Ionic orders. This magnificent room was twenty years building, at a cost (including, I suppose, some stock books), of more than £12,000. The first stone was laid by the author of the Night Thoughts.

Il Cortեg. It is time now to go into the Hall; for as to the kitchen and buttery, we will leave to the lickorish guides and connoisseurs, the undisturbed enjoyment of these favourite subjects of their muse.

Lady G. This refectory, however, is a noble room of excellent proportions.—Ælf. Tell me what old man is that, of emaciated countenance, furrowed with wrinkles, and apparently of a melancholy temperament?—Falk. Alas! he never lived to be old, and he was of a sanguine temperament, that was disappointed of patronage: it is the bust of Leland, the antiquary and celebrated itinerary, formerly of this College. He died at the age of thirty-nine. His story is pathetically told by Mr. Brewer, in the Beauties of England and Wales. "Leland was one of the most laborious scholars of that æra. Under the patronage of Henry VIII. he applied to antiquities and topography: he used generously to boast, that he would, on such subjects, ally the graces of the pen to those of the pencil. But Henry dying, Leland became neglected; and his accomplished mind, when no friendly hand was nigh to lend support, sunk under its own weight into ruins. His library now evinced the disorder of his thoughts: the volumes he had collected and arranged with so much care and labour, were scattered promiscuously on the floor. At length his understanding itself became irrecoverably deranged. In this bust, so strongly marked are the

features of premature old age, that Granger is positive the bust is supposititious.—Lady G. But as D'Israeli has well observed, " in this, Granger did not look with the eye of a physiognomist. It is the havoc of mind, and not of age, that has transformed the countenance of Leland."

Falk. (Answering a question put to him by Edgar), Leland was library keeper to Henry VIII. in the twenty-fifth year of his reign; and received a commission under the great seal with similar, or more extensive, powers than those given to our Commissioners of the Public Records. Under this commission, he carried on his travels through most parts of England and Wales, of which he kept a journal, which he called his Itinerary; but he extended his curiosity to monuments, including in his inquiries the subjects of research which occupy the Society of Antiquaries. After his death, Sir John Cheke obtained most of his papers; and they are now divided equally between the British Museum and the Bodleian.

Il Corteg. But we have there a happier subject in Lord Chancellor Talbot, himself deserving of all patronage, which having met with, he showered down upon others alike deserving, and in want of it. He was not only a great lawyer, but what is more, he was a great man, and as good and amiable as he was great, and of a noble origin. He was the patron of Bishop Rundle, one of those kindred souls which real greatness attracts ever around it.

They have on the rolls of this College, the name of the celebrated Linacre, who first revived the study of the Grecian language in the schools of England; as of Wren, who fixed, if he did not revive, the Grecian architecture in our churches. Archbishop Sheldon and Sydenham; Trumbull, the friend of Pope, though a statesman. Shall I name the sceptic Tindal as the glory or the shame of All Souls? It is now redeemed however by Blackstone.—Edgar. The palm

here, indeed, is divided between this College and that of Pembroke.

Keble, the law reporter, was of All Souls. Though he was never known to have made a motion in the courts, nor to have had a brief, the *cacoethes* of *reporting* was so strong upon him, that he reported, without mercy, all the cases in the King's Bench from 1661 to 1710; nor would he have stopped there but—for death. He left behind him, notwithstanding, no less than 4000 manuscript sermons, every one of which he had preached, after writing them out, at Gray's Inn Chapel. His MSS. folios and quartos amounted to 150.

Dr. Jeremy Taylor, Bishop of Down and Connor, was nominated by Archbishop Laud a fellow of this College in 1636. It is unnecessary to say that such a man is an ornament to any College.—Edgar. But no *ornament* to any College can make compensation for the mischief done to its *strength* and constitution, by any arbitrary act contrary to its statutes. This was the crying grievance of those days of infatuation and evil counsels. Dr. Taylor was doubly unqualified:—to be eligible by the statutes, he was too *old*; and he was too *young* in standing.

We have now sufficiently contemplated the large quadrangle; but there are two smaller ones, with their several gateways of different size and decorations, opening into High Street.

Il Corteg. We will, if you please, view these "in the mind's eye," rather as they *were* than as they *are*. This front, according to Brewer, was originally 194 feet in length, with three very fine bay windows, surmounted by an embattlement to the extent of its entire length, with well carved heads and grotesque spouts, as at Magdalen and St. John's. The only tower now left is that over the chief entrance, nearly untouched by any devastating hand, save that of time.—Lady G.

Those two large statues in niches over the doorway, are well sculptured.—Falk. They are the statues of Henry VI. and Archbishop Chichele.—Lady G. I think, however, the interior of this second court has a venerable air,—a certain antique dignity, and, if I may use the expression, that *College-grace* to be observed, more or less, in several of the older buildings. That part of the chapel is particularly striking.—Falk. Observe Wren's sun-dial; it has one whole and two half rays for the greater divisions of the hour, and the minutes, fifteen in number, are marked on each side of the rays. The dimensions of this court are 124 by seventy-two feet. We have now only to pass through this passage on the east, which leads to the last and smallest court of all. Ælf. The sweetly retired character of this court is particularly pleasing,—Falk. Those pointed windows and graduated buttresses belong to the hall.

Lady G. It is but common courtesy, before we take our leave of this noble structure, to ask some particulars respecting its founder?

Falk. Archbishop Chichele founded this College in 1437, during the reign of Henry VI.: though, by his office of archbishop he was in that age doomed on one hand to oppose the usurpations of the popes, and also to oppose the progress of the reformers on the other, he performed this irksome duty with so irreproachable a temper, that even the martyrologist Fox (whom no fault could escape), has been able to allege nothing against him. He declined the offer of a cardinal's hat: and was much employed on foreign negociations; also at home in affairs of state and legislation. In the council of Pisa, 1409, he was representative of England. He was born at Higham Ferrers, Northamptonshire; was educated at Winchester School, and of course proceeded afterwards to New College. He procured from Henry VI. a grant of the lands and revenues of some dissolved priories,

to endow this College: he gave it also several of his own manors, &c. He founded besides the Hospital of St. Bernard, since converted into the College of St. John; and dying in 1443, was buried in the choir of his own Cathedral at Canterbury. There is every appearance that he was an eminent politician; a wise and good, indeed every way, a great man.

By directing the ambition of Henry V. against France, he saved *for that time* the revenues of the church, which Parliament had recommended to the King *to be graciously pleased to accept*.—All the alien priories, or cells to foreign monasteries, with their lands and revenues, were given by Parliament to the King; but the greater part were still continued to sacred uses, being bestowed on the national monasteries and colleges.

Il Cortig. I have heard of one curious embarrassment arising from the directions in his statutes, to prefer in elections those persons, who shall prove themselves of his blood and kindred. It appears, that upwards of one hundred and twenty familes of the English, and more than fifty or sixty of the Scottish and Irish peerages, with one hundred and thirty of the English baronetage, can, upon undoubted records, prove themselves to be descended from the same stock with Henry Chichele, the founder of All Souls. He procured an extensive charter from Henry VI. who is called *pro forma* the founder; but Chichele reserved all the exercise of authority in his own hands.

CHRIST CHURCH COLLEGE.

PART I.—Gothic Division.

Falk. In the magnificent front and quadrangle of this College, we have a monument of the aspiring genius of Wolsey. This edifice has a legantine and almost regal grandeur of manner, announcing the first intention of its founder, who was ambitious of making it the greatest establishment of the kind in Europe. Even in that part (the least noble of the structure which he lived to finish), the kitchen, we may form some idea of the splendour, the festivity, and lordly hospitality of that day.

Il Corteg. And of lordly devastation too, if we consider the number of monasteries, priories, &c. that were laid prostrate, (and others intended to be laid prostrate), to make room for the Cardinal's foundation. Lord Herbert, of Cherbury, suggests, that as Wolsey applied for the dissolution of (what he called) *small* and *superfluous* houses, Henry the Eighth might not dislike this as a fair experiment, how far the general dissolution might be relished. On occasion of translating the see of Oxford from Oseney to St. Frideswides, the king ordered the former to be pulled down, and scarce a vestige is now remaining of, what were once, the most magnificent church, and series of ecclesiastical buildings, in Europe, richly furnished beyond any in the kingdom certainly, and the object of admiration to all who visited them. The riches of that see were, doubtlessly, the cause of its destruction. Wolsey's College occupies the site on which formerly stood the Priory of St. Frideswide.

Falk. This front extends 382 feet along this eastern

side of the street.—Lady G. The best views of it I have seen are in Ackerman, or Skelton's plates, and in those of Hollis.—Ælf. And you may remember, you thought, with me, that the best view of the gateway-tower (in the centre), is in Ackerman's Views, taken from Pembroke College-gate.—Edgar. These pictures of the front agree with the original, and, also, with the descriptions. *There* are the double semi-hexagonal turrets at each extremity, crowned with balustrades, that border the whole summit of the front: on each side of the portal is a single octagonal tower, with a coronal (or ogee), cupola, while the portal itself supports a single tower of the same form, but of far larger proportions, surmounted (as those), with its coronal cupola. It has a pointed window on each of its eight sides. Over these are crocketed coronal canopies; and between them are square projecting pilasters, terminated with knotted pinnacles. Along the intervening spaces of the front, two tiers of Gothic windows are displayed.—Il Cortեg. If, instead of modern balustrades, its parapet had been in the pointed style, or castellated, the whole would have had a dignity, or even a majesty, not inferior to any—even Windsor Castle itself not excepted.

Falk. This quadrangle is nearly a square of 261 feet by 264.—Lady G. It is worthy of the front, and realises the expectation excited by it. It has, I see, the same fault in its modern balustrades; but the whole has a venerable and simple grandeur.—Il Cortեg. Vast, however, as this quadrangle is, its grand effect is owing not to its size merely. I know of a much larger square, nearly a mile in circuit (as large as Christ Church meadows), which has no grandeur: size is, perhaps, necessary to grandeur, but what are at least equally essential, are proportion, simplicity, and unity.—Falk. The western side is inhabited by the students: the eastern and northern

(with that part of the southern side not occupied by the hall), are inhabited by the dean and canons.

FALK. Passing through the arch, over which Wolsey's statue is placed (having the right side of the face turned from the spectator, to conceal the loss of his right eye), we find ourselves within a porch, or vestibule, from whence these flights of steps lead in different directions to the cloisters,—to the court of the grammar-school,—and to the hall. The roof of this porch, which is ornamented with a profusion of exquisite tracery, arranged in circles, and of fan or bracket-work, is *apparently* sustained by a single clustered column, of the most delicate proportions.—IL CORTEG. In that case, the pillar might be cut away without the roof falling: it has been well suggested, too, that the staircase should have been carried round the walls, leaving an open area in the centre.—FALK. The porch is lighted by windows of that obtusely pointed description, which, it is said, are generally found in buildings of the Tudor, or the latest English, style.

IL CORTEG. The hall is considered to be one of the most magnificent refectories in the kingdom.—EDGAR. Though it is fifteen or twenty feet longer than that of the Middle Temple, it is twenty feet narrower, and certainly not loftier. IL CORTEG. The latter, therefore, not only contains a greater number of square and cubic feet, but is better proportioned.

FALK. This hall has ample and elegantly-pointed windows, especially that extremely light one in a recess, near this south-west corner of the room—a wainscotting of oak, a lofty oaken roof, enriched with a profusion of carvings, perforations, and pendants, interspersed with gilding.—LADY G. The east window in the manner of, what Mr. Brewer, I believe, calls, the intersected Gothic, is considered to be very fine.—FALK. At the upper end of the room, that elevated flooring, ascended by three steps, is called a *dais*.

semi-circular arches. In the northern transept we still find the Saxon style prevalent, mixed with various Norman alterations and additions. The ceiling of the choir, which is universally admired, is generally said to have been put up by Wolsey; but, according to some, by Bishop King, the first prelate who wore the Oxonian mitre, and the last Abbot, as well as the only Bishop, of Osney.

The Chapter-house (which we cannot visit now) is an exceedingly fine room, having very elegant groin-work in its roof. It is referred to the age of Henry III. The entrance is in, what is called, the Saxon style. It is decorated with many ancient and modern portraits of great value. LADY G. This may be said equally of the chapel—which noble room is thought to have been built in the reign of Henry the Third.

IL CORTEG. The Liturgy in Latin is read in that chapel?

FALK. But it is to an audience, every one of whom is presumed to know that language—and even to speak it.

EDGAR. Which removes any objection to the practice.

FALK. The entrance to the chapel is by the eastern cloister.

This Cathedral has the usual appurtenances in all their varieties and degrees of painted windows or stained glass, coats of arms, inscriptions, and tombs. In the dormitory, an aisle on the north side of the choir, is the tomb of St. Frideswide, who died in 740. It is of the altar kind, and supports a lofty shrine, superbly adorned with pinnacles and tracery—Behind the shrine was constructed a small oratory, the deep-worn steps of which, shew how much it was resorted to. Lady Eliz. Montacute's tomb, also is here. Her effigy at full length, splendidly apparelled in the costume of the times, is recumbent on it. Also Sir Henry Bathe, justiciary, it is thought, of England in 1252.

IL CORTEG. I understand there has been much controversy about St. Frideswide's bones—for they had been treated with as little ceremony as the painted glass which gave her

history?—FALK. There was a contention not only about the history, and the bones, but even as to the identity of the tomb. An ejectment was brought upon the title.—IL CORTEG. And Anthony á Wood seems charitably inclined to *damn* all those who doubt their identity, or the validity of the title *he* sets up in defence.

Her shrine having been first defaced, then nearly destroyed, and afterwards burnt—it was, of course, not easily distinguishable in 1480, nearly 300 years after. It appeared then, however, *not exactly in the place where it used to be*—in what other spot I forget. Of course, it wrought a world of miracles. In 1289, she got a new set of bones, as well as a new house, (or shrine:) with rich offerings by votaries who entertained no controversy nor doubt about her identity. Which *offerings* Henry VIII. with as little controversy or doubt, (being a great theologian) recognised at once, and *made no bones of*, but seized *in pios usus*. He was not tempted to seize also St. Frideswide's bones; these remained, and lasted even down to Elizabeth's days. In Edward the Sixth's time, the renowned Peter Martyr's wife, who resided with her husband here, died; but in Queen Mary's reign was notwithstanding summoned to appear—and was tried for her life, on a charge of heresy—of which being convicted, she was reburied under a dunghill. In 1561, temp. Eliz. Mrs. Peter Martyr was again disinterred, and her remains confused well with the bones of St. Frideswide. The whole compost was lodged then in silk bags; they were shook together after having been previously well stirred up for the very purpose of rendering them for ever after undistinguishable, by any person that is of *common* sense—and were finally buried in Mrs. Martyr's grave. Fresh doubts however have been raised whether, after all, these relics were buried in her's or St. Frideswide's grave? *"Et adhuc sub judice lis est."*

The quadrangle had a statue of Mercury till about two years ago, when in a frolic, a few students, tired of *his* worship, threw a long cable round his neck, and after bow-stringing him, dragged him from his tribune.—EDGAR. I suppose these must have been some followers of the sect of *Iconoclasts*?—IL CORTEG. I wish they had discharged their *zeal against images*, upon those thirteen idols which are posted round the theatre.—EDGAR. They are a standing nuisance—fit only for an Indian temple or Chinese pagoda. ÆLF. They have the features and proportion of the idols of the South Sea.—IL CORTEG. I wish they were served as the Pagans usually served their wooden gods, whenever they were angry with them.—LADY G. How was that?—IL CORTEG. They knocked them on the head, agreeably to the method of the Iconoclasts above-mentioned.

CHRIST CHURCH COLLEGE.

PART II.—Classical Division.

Il Corteg. We have now viewed the University of Oxford in its Gothic style—as well as in its English, its castellated, and pointed one. It remains to view it in its classic character.

Falk. Of Peckwater quadrangle, three sides are of the Ionic order, and the remaining side of the Corinthian. This side however is detached entirely from the rest. The Ionic is raised on a rustic basement. Six three-quarter columns support a pediment advanced somewhat before the lateral ranges; each of which has five Ionic pilasters, supporting an entablature and balustrade. The three sides containing fifteen windows in each tier, are uniform, and are three stories high—these contain apartments for students.

The fourth side contains the gallery of pictures below, and the library in an upper story. The front, of 150 feet in length, is raised on a shelving terrace instead of steps, and is held up by noble three-quarter Corinthian columns—not fluted, as you observe, but of the most elegantly turned outline.

Lady G. Certainly. I see there is, as usual, a balustrade.

Il Corteg. Which, for my part, I do not approve of; though it is too usual to add this ornament to the Corinthian, and, I believe, to the Ionic orders, with which it has just as much to do as it has with the Doric.

Falk. The Library contains, among other things, Lord Orrery's collection.—Il Corteg. Such donations may be very fair when a man has no children, nor any immediately-collateral relations. This was the case with Wolsey; who,

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CANTERBURY GATE.

London, Lithd Sept 1 1822 by Sherwood, Neale & Jones.

among his other magnificent plans, had intended to furnish this library with copies of all the valuable manuscripts at the Vatican. LADY G. That Cardinal had the soul of a King; Henry the Eighth appears quite mean, rapacious, and sordid, when put in comparison with him.

IL CORTEG. It is impossible during this short stay to examine minutely this Library and this Picture Gallery. It contains, however, some valuable originals of Buonarotti, Raphael, and the Caraccis.—LADY G. As to that bust of Dr. Frewen, by Roubiliac, it is very energetically remarked by Mr. Brewer, "that not only are the dryness and wrinkles of old age well expressed—but *in the marble itself* the pupil of the eye is evidently deadened, and the sight grown dim."

ÆLF. He observes, too, of Dominichino's picture, representing the Magdalen expiring, while she is supported by cherubs, "that it was a very natural and most affecting thought in the painter, the expressing in the children's faces, who have not yet any idea what kind of a thing death is, their alternate playfulness and wonder at the change of colour in the Magdalen, while a mortal coldness is stealing over her. The roses of purple infancy and life, contrast well with the livid hue of death in the face of the adult, yet once beautiful, Magdalen.

FALK. Peckwater Court having afforded such noble specimens of the Ionic and Corinthian, it remained to exemplify the Italian or modern-Doric in Canterbury Court; as we see in this beautiful archway between two Doric columns fluted.

On the site of this Court formerly stood a hall, founded and endowed by Simon Islip, Archbishop of Canterbury. Of this hall, Wickliffe was once warden; and afterwards Sir Thomas Moore, a student or resident, under the celebrated Linacre and Grocyn. The north and east sides were completed, and the south side rebuilt, at the expense principally of the Primate Robinson, who may be traced by his benefactions, every where. For munificence was life to that excellent man.

Drawn & Engd by J. & H. S. Storer

CANTERBURY GATE.

London Pubd Sept 1.1830 by Sherwood, Neal & Jones

Ælf. Let us return by Peckwater Court into the grand quadrangle. I think there is suitable grandeur in this ample terrace; it is carried all round close to the walls of the quadrangle; enclosing a sunken area, which has been converted into a grass-plot, having its circular basin of water in the centre.—Falk. A cross, dedicated to St. Frideswide, formerly stood here; and a pulpit, whence the reformer Wicliffe first preached, formerly occupied that identical spot.

Henry the Eighth, Queen Elizabeth, James and Charles the First, and, lastly, while he was Regent, the present King, dined in the Hall here. When King James the First came here, the scholars greeted him, it seems, with *humming*. "Whereat," say the books, "His Majesty somewhat discomposed and piqued—signifyed a desire of receiving some apology or explanation. Being *assured* it was a species of acclamation, he was at once put in *good humour*."

A Parliament was once opened by Charles the First in this Hall. The Lords proceeded afterwards to business *in the Schools*; and the Commons in the *Convocation-House*. Il Cortեg. Considering the ignorance, fanaticism, and evil counsels of that day, it would have been better if the King had convened Parliament earlier and oftener *in another place*—and if the other two branches of the then legislature had had some experience of the other two places above-mentioned respectively.—Falk. It would have obviated many severe lessons and the meeting of many tragical councils afterwards.

Under the Hall is, with great propriety, the common-room, and with still greater, under this last, is the kitchen. Ælf. We must not forget to see this far-famed kitchen. Edgar. I think it looks like an inquisition-house: but as for the enormous gridiron, as wide as a floor, moved on wheels, it reminds me of Polyphemus's cave: the cooks look like so many Cyclops.—Falk. The caterers of this college

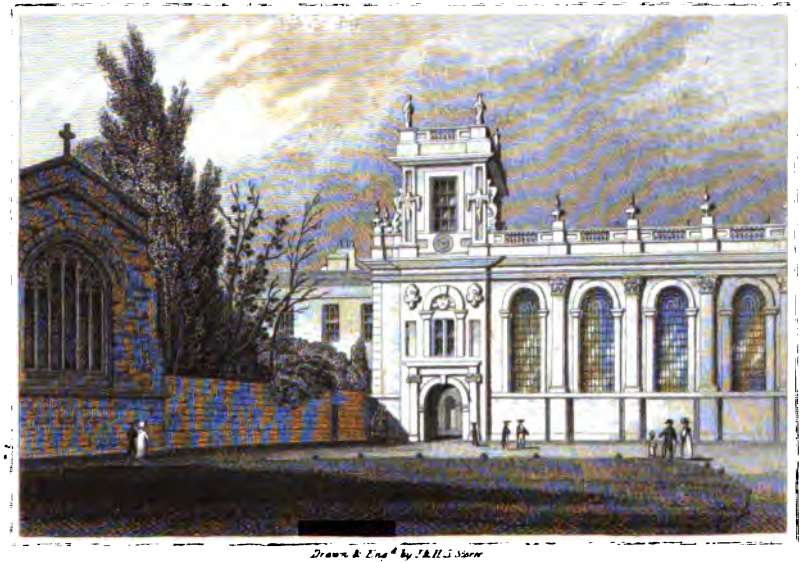
have long since ceased to be *Anthropophagi*: and Ulysses and his companions might safely venture here without that ticket of admission Homer gives them. EDGAR. If I recollect right, he *smuggled* them all out, hid under so many *saddles of mutton*.—IL CORTEG. It must be confessed that cooking here, though no longer promising a feast for cannibals, might satisfy the maw of whole regiments at once, as well as an election dinner, where oxen are broiled whole: when, as Burke says, the candidate rides on friction wheels of gold (numerisque fertur lege solutis.)—EDGAR. This absolute Cardinal was a very John Bull himself in hospitality, and in absolutions and indulgencies of *that* nature.

EDGAR. What names adorn the rolls of this College?

FALK. I do not profess to enumerate all. First, Penn the founder of Pensylvania: he had been expelled this College. To him, therefore, you may assign the epitaph of the unknown person alluded to in our walk through Baliol College. To this add, Dean Aldrich; Atterbury; Sackville, Earl of Dorset; Eustace Budgel: Lord Lyttelton; Otway; Ben Johnson; William Murray, Earl of Mansfield; Sir William Godolphin; Lord Chancellor Nottingham; Lord Bolingbroke; Charles Boyle, Earl of Orrery; Bennet, Earl of Arlington, one of the cabal; Villiers, Duke of Buckingham; Sir Philip Sydney; Locke; Camden; Casaubon; Pryn; Charles Wesley, co-founder of the Methodists; Edmund Smith; John Phillips; Dr. Cyril Jackson, who after being dean twenty-six years, resigned in 1809.—Sed quo me fessum rapis!

LADY G. It is singular, that though Cardinal Wolsey laid the foundation, and built this magnificent College, as well as another very splendid Palace at Hampton Court, which latter he lived to complete, that the spot where his remains were interred has never yet been discovered. Much pains have been taken to ascertain this, at Leicester Abbey, where he died and was buried; but hitherto in vain.

TRINITY COLLEGE.



Drawn & Engd by J & H S Storer

TRINITY COLLEGE.

Pubd by Sherwood, Neely & Jones, Paternoster Row, June 1 1801

View from

TRINITY COLLEGE.

TRINITY COLLEGE.

TRINITY COLLEGE.

FALK. This College musters on its rolls, among the di-
es, Chillingworth: among the constitutional lawyers
d antiquaries, a Selden and Somers :—among the orators,
tt, Earl of Chatham, and Lord North :—statesmen and
trons of learning, Montague, Earl of Halifax: it had Evelyn,
e author of Sylva;—and among republicans, Harrington,
eton and Ludlow;—poets, Sir William Durham; Settle;
odge; Meyrick; Glanville; and Thomas Warton. It had also
heldon, who gave the theatre to the University at large; and
)r. Bathurst, almost the only benefactor here.

EDGAR. But its munificent founder left it independent
)f benefactors.

FALK. Sir Thomas Pope, privy counsellor to Henry VIII. and Mary, founded this College in 1555, obtaining the charter from Philip and Mary. He was treasurer of the court of augmentations; the friend also of Sir Thomas More.

LADY G. I must see the gardens and garden front.—FALK. This garden-front, or inner quadrangle, as it is called, though of three sides only, and the chapel, are the characteristic buildings of this College, and are classical; the former of Sir C. Wren, the latter after a drawing at least of Dean Aldrich, who designed All Saint's Church also.—LADY G. Yes the Chapel is exactly in the style of that Church.—FALK. The screen, which divides the Chapel from the ante-chapel, is of cedar adorned with rich and elegant carving, by Grinlin Gibbons: and is, according to a very accurate and candid observer, "the most exquisite specimen in the University." Among the plate belonging to the altar is a chalice of silver gilt, highly ornamented with antique sculpture. This was purchased by

the founder from the suppressed abbey of St. Alban's, at the dissolution.

Lady G. The piece of worsted-work over the altar, representing the Resurrection, suggests a fine subject, and field of industry for our sex.

Il Corteg. The Gothic tomb of the founder and his lady in this classical building, has been, I think, judiciously hid under an alcove, its character being different from that of the chapel enclosing it. I like this range of well-proportioned windows, in the front of the chapel, having semicircular heads and intermediate pilasters, crowned with a light balustrade.—Ælf. I see, at regular distances, urns are placed. Lady G. A corresponding balustrade enriches the summit of the tower, on the corners of which those four statues supply the place of pinnacles, extremely well.

Falk. This tower of the chapel serves as an arched gateway; after passing through which, we arrive at a small quadrangle, co-eval with some of the earliest buildings in the University. The present structures that range round it are the chapel, the hall, the library, the apartments of the President, and the line of buildings uniting the two quadrangles.

Right over the entrance into this small old quadrangle from the other Garden-court, you observe a tower rises: which the architect has made to appear like a steeple belonging to the chapel adjoining the tower on the east: both together forming the chief front of the College to the south.

Il Corteg. But this Hall is in the old Gothic style?

Falk. Yes, built in 1618, on this western side of the quadrangle; it has a new roof with battlements. I wish it had not a skreen of the Doric order. It contains, besides a portrait of the founder, one of Bathurst; also of Warton, and of Lord North,—as the Library does of Mary, who was Queen Regnant. The Chapel forms the southern side of the small quadrangle.

In the Library, the most ancient part of the College, the same which formed a part of Durham College, is shewn a valuable manuscript of Euclid; being a translation from the Arabic into Latin, before the discovery of the original Greek by Adelaidus Bathonius, in the year 1130. It was given by the founder with several other manuscripts.

The common room contains an admirable portrait of Warton.

The Garden Court was the first instance in the University of the adoption of classic architecture, in 1667, at the suggestion of Bathurst, the then president. He was president no less than forty years.

IL CORTEG. The Garden may be truly denominated the *Architectural* style of gardening. It consists of ponderous yew hedges, chiselled into solid walls; and of a poor avenue in imitation of a most wretched Gothic nave.

FALK. There is an anecdote of Elizabeth approving the Statutes, which had been revised by Cardinal Pole; and of her begging off two of the fellows who had committed the heinous misdemeanour of violating the Statute of the Founder, "*de muris noctu non scandendis;*" The guide books slily wish to make this breach of the Statutes, and the subsequent dispensation, a *mere harmless joke.* This happened when she was under his custody in the reign of Mary, at Hatfield House, in Hertfordshire, then a royal palace. He used her courteously, and survived her accession one year.

Before the foundation and endowment of Colleges, or of the setting apart halls for the students, these used to lodge in the citizens' houses, as is the present custom in foreign universities. These tenements were called halls from the German; from the Saxon, *inns;* and hostels from the French.

EDGAR. What were the quadrivials and trivials.—FALK. The four mathematical arts are arithmetic, geometry, music,

and astronomy. These were anciently termed the *quadrivium*, or four-fold way to knowledge. The other three, or the *trivium*, were grammar, logic, and rhetoric: this course was called the three-fold way; and both added together, completed the number of the seven liberal sciences.

IL CORTEG. The expression of "It is Greek to me, I can't understand it" one should little expect to hear, was first in use at Oxford. On the revival of learning, great resistance was made here to the introduction of Greek, by the haters of innovation, who, on this occasion, called themselves Trojans. EDGAR. This word was the origin of Tory.—FALK. They afterwards complained to Bishop Gardener, the chancellor, of Cheke's novel pronunciation; and a decree was made, confirming the corrupt method, with penalties; in a regent, expulsion from the senate; in a candidate for a degree, non-admissal; in a scholar, loss of scholarship. The younger part were to be chastised.

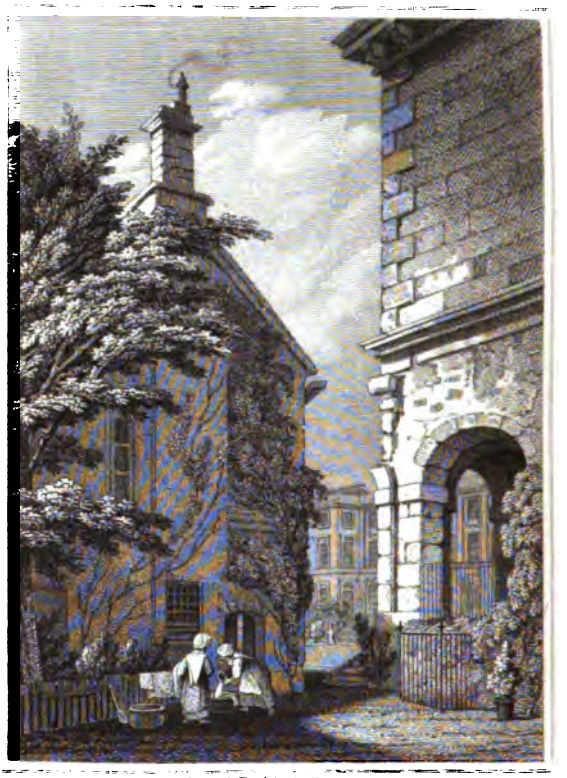
IL CORTEG. Corporal chastisement ceased before the middle of the seventeenth century; until which time it is probable students used to be sent to both Universities at a much earlier age than at present. They were, often, children.

Sir Thomas Pope endowed this College with thirty-five manors, and thirteen advowsons, besides various impropriations and rectories. He had been educated at Eton. He was the person appointed by Henry VIII. to notify to Sir Thomas More, the fatal hour of his execution.

WORCESTER COLLEGE.

(from High Bridge.)

WORCESTER COLLEGE.
(from High Bridge.)



WORCESTER COLLEGE.

WORCESTER COLLEGE.

FALK. Worcester College stands on the site of Gloucester Hall, which was founded in 1283. It is situated NNW. in the suburbs, at nearly an equal distance, as you may observe, from the site of the ancient palace of Beaumont, and the ruins of Rewley Abbey.—ÆLF. It stands in a commanding situation on a declivity; overlooking the river Isis, and these charming meadows.

FALK. This College is of so modern a date as 1714. The western side of the quadrangle is always to remain open. The eastern is elevated on a terrace.—IL CORTEG. I see it is a regular elegant pile, two stories in height, with a projecting centre, decorated with Ionic pilasters, and crowned with a pediment.—EDGAR. This lofty piazza continued along the whole front, announces the hall, chapel, and library.

FALK. Here was once the residence of Gilbert, Earl of Gloucester, in 1260.

This Library, of the Ionic order, extends 100, or 120 feet in length over the piazza. It is particularly rich in architectural books and MSS.; among which, is the Palladio of Inigo Jones, with his own manuscript-notes in Italian.

In the new buildings on the north are the provost's lodgings, which contain some good original paintings of the Dutch school, and an original portrait of Camden.

The Hall (of the same dimensions as the chapel, sixty by thirty), is like that, a very elegant room. They both project outward from the Library. Part of the western end of the Hall is divided off from the entire length by two fluted Corinthian columns, of very elegant form and proportions. The roof is richly ornamented with stucco. Over the altar, is a

fine old painting of the Magdalen—the artist unknown. It was left to the College by Dr. Nash, among several other fine pictures.

Among other exhibitions, are two for Charter-house scholars.

The ancient habitations of the monks of Gloucester were distinguished by arms and rebusses cut in stone over their respective doors, some of which, you see, are still visible in the old buildings here yet standing.—EDGAR. On one of these, on that last house westward, is a *comb* and a *tun*, with the letter W over it?—FALK. Which is interpreted to mean William Compton, who was a benefactor.—EDGAR. We have a similar instance in another College at Oxford, of a *beacon* over a *tun*, to signify Beckington.—ÆLF. And in Queen's College Egglesfield, *aiguilles fil*, needles and thread.—IL CORTEG. This clue might perhaps lead to the name of the person, for whom some shrine, or tomb, in Christ Church Cathedral, was made; which has a pen and an ink-horn sculptured upon it; but who the person was, for whom it was designed, has never been discovered.

FALK. According to Bryan Twyne, Gloucester Hall contained five or six halls in it, belonging to divers abbeys, which severally kept house by themselves; for it belonged to the whole order within the province of Canterbury, subject to the regulations of the general chapter. Hence the different fashions, or names of buildings, yet extant in this Hall, as Gloucester lodgings, Westminster, Winchcombe lodgings, &c.

IL CORTEG. In the Oxoniana it is mentioned, that, in the rivalry between the mendicants and the monks, the latter availing themselves of their riches, and for the sake of popularity, proceeded to their degrees (when at last admitted to such), with prodigious parade. In 1298, William de Brooke, a Benedictine of St. Peter's Abbey, at Gloucester, took the

degree of D.D. at Oxford. He was attended on this occasion by the abbot and whole convent of Gloucester; the abbots of Westminster, Reading, Abingdon, Evesham, and Malmsbury; also by one hundred noblemen and esquires, on horses richly caparisoned. These were entertained at a sumptuous feast in the refectory of Gloucester College.—FALK. But it should be observed, that he was the first of the Benedictine order who attained this dignity.

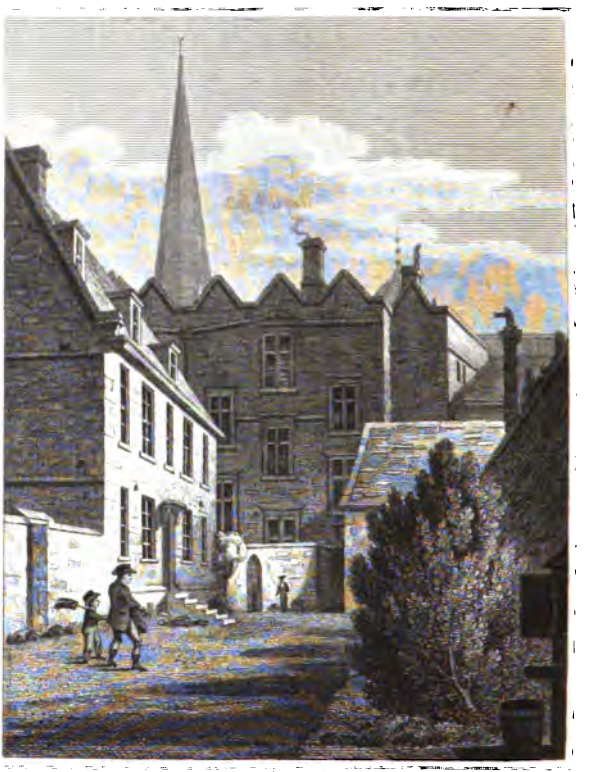
A class called fellow commoners is recognized at Worcester College. It is the name there for gentlemen commoners, as at Cambridge and Trinity College, Dublin. At All Souls' and New Colleges, no students are admitted except those on the foundation; while at Corpus Christi, only six gentlemen commoners. At Magdalen, none other but gentlemen commoners are admitted.

The following inferior officers belong to the University: three esquire bedels, three yeomen bedels, a verger, a bailiff, a clerk, a bellman, and a marshal. The esquire bedels carry maces of silver, wrought and gilt; the yeomen bedels, plain silver maces; the verger, a silver rod. These walk, on solemn occasions, before the Vice-Chancellor, to obey his commands, like the Roman lictors. He is never without one at least of the yeomen bedels to attend him.

The persons who are candidates to become burgesses for the University, to represent it in Parliament, must neither canvass for votes, nor give treat, nor declare the least intention of doing so.

ÆLF. What are the different dresses of the gownsmen?—FALK. The first dresses of students are supposed to have been made in imitation of those worn by the Benedictine monks, who were the chief restorers of literature.—LADY G. I should like to hear an explanation of the ordinary college habits worn at present?—FALK. A *master of arts* wears a gown of prince's stuff, and a hood of black silk lined with

crimson; the gown is remarkable for the semi-circular cut at the bottom of the sleeves. A *bachelor of arts*, a prince's stuff gown looped up at the elbow, and terminating in a point; the black hood lined with fur. That is a *nobleman* you now see passing through the gate; he has, as you observe, a black silk gown with full sleeves; a tippet like that worn by the proctors attached to the shoulders. The person he was walking with was a *gentleman commoner*, in a silk gown plaited at the sleeves. A commoner, you know, we meet commonly at every corner in a gown of prince's stuff, no sleeves, a black strip appended from each shoulder reaches to the bottom of the dress, and towards the top is gathered into plaits.—EDGAR. The student of civil law, wears a plain silk gown, with lilac hood?—FALK. Yes; here comes a scholar, in his plain stuff gown with full sleeves. A servitor, a gown like the commoners, but without plaits at the shoulder.—LADY G. Square black caps are worn by all ranks?—FALK. They are called trencher-caps, for though belonging to the head, study is, *somehow or other*, ever connected with eating. The caps of noblemen and gentlemen commoners are of velvet; those of the former are always distinguished by a gold tassel. The cap worn by the servitor (whom they call sizor at Cambridge), has no tassel, but all others wear black ones. Proctors wear the gown of a master of arts, with ermined hood and velvet sleeves. You will see all this costume represented with uncommon taste, precision, and elegance in Ackerman's plates to his University of Oxford, and equally well described in Wade.



Drawn & Engd by J. & H. S. Storer

PEMBROKE COLLEGE.

London Pubd July 1 1821, by Sherwood Neely & Jones

PEMBROKE COLLEGE.

FALK. This College (as well as Magdalen and Christ Church), has to claim among her worthies, the great antiquary of the United Kingdom, CAMDEN.—IL CORTEG. Yes; he was anterior to Twyne, whom as you have called the father of modern antiquaries, Camden must have been the grandfather?—EDGAR. And Leland the great grandfather.—FALK. Perhaps that might be more correct.

This College has on its list, also, the great Pym, and another of contrary principles, Dr. Johnson.—ÆLF. We must not forget Shenstone, the poet.—IL CORTEG. Nor Blackstone, who wrote not merely the best Commentaries, but after one of the best styles in the English language.—FALK. The celebrated calvinistic methodist Whitfield, was of this College. And besides, in 1408, the Cardinal Repingdon; the prelates Moore and Bonner; Newcome, the preceptor of Charles James Fox; the Lord Chief Justice Dyer, &c. The character of the founder, William Herbert, Earl of Pembroke, is one of Lord Clarendon's best sketches.

IL CORTEG. This Chapel is a handsome building of the Ionic order: I admire much the altar-piece.—FALK. It was for the sake of its chapel I ranked this among the classical Colleges; the rest of its buildings are homely and rustic. Four well-proportioned windows, with semi-circular heads, range along that northern front, in which is the handsome doorway: between each of the former is an Ionic pilaster, supporting an entablature and a low blank attic, which nearly conceals the finely arched roof.—IL CORTEG. I observed over the altar, a picture of our Saviour after the resurrection: it is a painting of considerable merit; a copy of Cranke,

after that of Reubens, in the cathedral of Antwerp.—FALK. The design and colouring are highly natural.—EDGAR. But ought they not to be *supernatural?*

FALK. Westward of the Chapel is the garden, in which is a pleasant common-room, and an agreeable terrace-walk formed on the city wall.—ÆLF. Yes: Edgar and I enjoyed an agreeable promenade there yesterday morning for an hour and a half.

FALK. It was founded, this College, in 1620, by two private gentlemen, quaintly called, in that age, "its joint-fathers;" in the same style, the then Chancellor of Oxford, Earl of Pembroke, was called *godfather*. From Charles I. it had the grant of the living of St. Aldate, Oxford, together with a fellowship. By Queen Anne, a prebend of Gloucester was annexed to the mastership. Morley, the bishop of Winton, founded five scholarships for the natives of Jersey and Guernsey. The foundation has been much enlarged since by the addition of several fellowships, exhibitions, and scholarships; the principal object with the benefactors of this College.

It was originally Broadgate Hall, a flourishing house of learning, famous for the study of the civil law; at which time, Camden received here part of his education.

The quadrangle, you will say, is small; but it is regularly built. The master's lodgings are on the outside of the gate to the right of the entrance. Formerly, not only their chapel consisted merely of one of the aisles of St. Aldate's Church, but their Library also was there, in a large room above.

EDGAR. Taking a degree anciently was not a mere empty title, as appears by this entry in the University registers: "One Maurice Fitzgerald, a scholar in rhetoric, supplicated to be admitted to *read lectures*, that is, to take a degree in that faculty."—FALK. The expression of *hall lectures*, however, arose from there being little or no audience. De-

grees in grammar (which included rhetoric and versification), were anciently taken in our Universities, particularly at Oxford; on which occasion, a wreath of laurel was presented to the new graduate, who was thereupon usually styled *poeta laureatus*. In process of time, the regular period of conferring degrees, was anticipated upon the payment of certain pecuniary fines. On these occasions, the ordinary perquisites or liveries, were knives, gloves, and cloth for gowns to the regents. Afterwards, instead of these, it was common to substitute a literary exercise, some part of Cicero, or a book of Sallust, to be read to the under graduates; a copy of Latin verses, or a comedy; with a fine of a few shillings to repair the convocation-house, to glaze a window, repair the dial, the beadle's staff, &c.

The saturnalian custom, also, of a speech from the Terræ Filius, attacking without reserve the follies of the place, and sparing no person or age whatever, was discontinued about the beginning of the seventeenth century. Ayliffe says, the custom originated at the Reformation.—Falk. It may have been *revived* at that time.—Il Corteg. In the reign of James, when the king was at Oxford, the scholars, to the number of above 100, were sent to prison for wearing their hats at sermon. This was not merely for being covered, but for not being covered in the appointed manner—that is, with caps. For it appears from an old drawing of the 23rd of Elizabeth, that it was then usual for men to sit covered in churches; (the Oxoniana adds, "and had been originally)." Edgar. But what proof is there of that from the print?—On the above occasion, 140 were sent to prison *on their oaths*, and they accordingly went there without any officer compelling them. I think this a notable proof of virtuous discipline in the *younger* part of the University.

Il Corteg. On the subject of regent-masters, Dr. Wallis says, before we had so many colleges and endow-

ments, every master and doctor in each faculty, was obliged, upon taking such degree, to be a regent for some number of years: that is, to have a school, and there to read lectures constantly. Each student was entered in some such school, under one of these. Next after this *necessary* regency, they were for some time longer *regentes ad placitum*; and afterwards (except the doctors in the superior faculties), *non regentes*, that is, as I understand it, *masters do longer schooling*, or giving lectures.—FALK. And hence it is, that the collating to degrees is entrusted to the congregation of regent masters, as being supposed best acquainted with the diligence and proficiency of their respective scholars: while yet the greater affairs of the University are despatched by the *convocation* (or *magna congregatio)*, "*magistrorum regentium et non regentium.*"

LADY G. I like this plain gateway opening beneath a low tower, that conducted us into the quadrangle. Dr. Johnson's apartment was on the second floor over the gateway.

FALK. That opening at the north-eastern corner is the entrance into the Hall. In this Hall is a bust of Dr. Johnson, and a fine picture of Charles. This Hall was the original refectory of Broadgate's.

The appropriation of so many of the fellowships and scholarships to the relations of each founder respectively, was the cause, that in 1816 there were several vacancies for want of claimants.

EDGAR. Have you seen a bird's eye view of this College in Loggan's plates; its plan, and terrace walks, really look like an enchanted palace, or like the Borromean Isles and gardens in the Lago Maggiore.—IL CORTEG. You must have been under some enchantment when you thought so, or you saw it perhaps in a dream?—EDGAR. No, indeed; or, at least if I did, it was a waking one.

QUEENS COLLEGE.

QUEEN'S COLLEGE.

QUEEN'S COLLEGE.

ÆLF. I understand this College, if not founded by a woman, has ever been under the special patronage of one, the Queens of England. Egglesfield, Confessor to Queen Philippa, the Consort of Edward III. procured from his illustrious penitents both royal patronage and royal donations. The Consort of George II. and the late Queen Charlotte, gave also proofs of their munificence. Charles I. at the instance of Henrietta Maria, be it ever remembered, gave it six advowsons.

EDGAR. It is, if possible, still more distinguished among the Colleges of Oxford for its architecture.—IL CORTEG. If once we admit that colleges are to be built like palaces, it must be allowed that this is one.—LADY G. It is said to resemble the Luxembourg at Paris.—FALK. The whole too is of one order, whereas the buildings of Christchurch are evidently divided into two distinct characters; as much so, as if it were two distinct Colleges. If the north-east passage out of the great quadrangle into Peckwater Court were stopped up, it would become so.—IL CORTEG. And such division would be in a good taste; each would be then more beautiful, because, a more regular and consistent composition; if separate in fact, as they are in tone and character.

LADY G. Come, Edgar, do you be Cicerone, and open the book, that we may compare as we go along, whether the description is accurate.

EDGAR. "On the north side of High Street, nearly at the central point of its bend, this College extends a screen of 220

feet in length. In this skreen the intercolumniations are left open. In the centre, between beautiful columns of rustic work, is the grand entrance; over which rises a light dome, not supported by walls, but by open columns in pairs."—Il Cortեg. I wish it were shut, or that they would place in it a better statue of George the Second's Queen; the affected attitude of which, and the contour of her person, swelling almost as if she were bursting with a dropsy, are neither consonant to the simplicity of the order, nor to the Queen's proportions.

Falk. In the skreen, observe, there are tall niches wrought at regular intervals. The extremities of the screen are formed by two elegant lodges of two stories each; the lower one rustic, crowned by pediments, each pediment supporting three statues, and having sculpture on its tympanum.

Passing through the gateway we are now ushered into a noble quadrangle, 240 feet by 230. (Edgar reads,)—"The northern side is formed by the Chapel and Hall. This centre formed by a passage leading into the inner court, displays four lofty three-quarter columns of the Italian Doric, well proportioned and massive, holding up an entablature and pediment; the tympanum of which is filled with emblematic sculpture in high relief."—Il Cortեg. Remark, immediately over the passage, that cupola above the turret, of singularly elegant form and delicate proportions, ornamented by pairs of detached Ionic columns, projecting diagonally. (Edgar continues,) "The Chapel and Hall on each side display a series of tall round-headed windows, with a Doric pilaster between each, supporting the frieze and entablature of that order, with a handsome balustrade above.

"Around the east, west, and south sides of this quadrangle is carried a lofty piazza, the arches of which are supported by square rusticated pillars. Chambers occupy the west and east sides of this quadrangle, as also the two extremities of

the screen above described." At one of the arches here, All Soul's tower presenting itself to view, on a sudden, the whole company were so agreeably astonished, that they stood a long time admiring it.

FALK. The whole of the present structure is contained in a parallelogram of 300 feet by 220, divided into two unequal courts by the Chapel and Hall above mentioned, and from High Street, by its noble screen. Above the open arcade on the west are two stories, consisting of the common-room, and with a spacious gallery communicating with the Hall, also apartments for the students and fellows—the eastern being allotted (for chambers) to the rest of the Society.

The architect of this Collegiate Palace was Hawksmoor. The first stone of this magnificent building, altogether the finest at Oxford, was laid in 1710, but the whole was not completed in less than forty-nine years. Eighteen years after, the interior of the entire western side was consumed by fire. But the generous emulation of those who had been educated here, readily restored it to its present state, as if no such accident had happened.

(EDGAR continues to read.) "The Inner Court 130 by ninety only, is occupied by chambers, on the north, east, and southern sides. The whole western side is taken up by a fine and highly ornamented structure of the Corinthian order. This is the Library. The collection in this Library is very strong in books of Heraldry."—FALK. Observe the portraits, in those two ancient paintings of Henry III. and Cardinal Beaufort.—IL CORTEG. The Black Prince is said to have been of this College: and, certainly, Henry V. who occupied the rooms over the great eastern gate opposite St. Edmund's hall. A strong corroboration of this, (for the curious world are always for putting a man to the proofs of his title, when he claims a higher honour than ordinary) may be drawn from a prevailing custom, time out of mind, for

the bursar to present to each member of the society, a needle and thread, with this accompanying injunction; "Take this and be thrifty." One day Henry V. having been reprimanded by his father for idleness, extravagance, and for associating with bad company, paid a dutiful visit to the king, covered with a mantle or cloak, full of eyelet-holes, and having a needle and thread hanging at each of them.

LADY G. He was very fond, too, of St. Crispin's day; it is a good moral to shoemakers, tailors, and sempstresses.

FALK. And to scholars and authors also? We know that modern books are made now with a pair of scissars, shreds of parchment and packthread.—IL CORTEG. The scissars used to be the attribute of the Fates. In modern times they are never out of the hands of the Muses. It is a fact, that a publisher will undertake now, to furnish a whole library by contract; just as a government army-tailor would clothe a whole regiment at once.

This Hall to which strangers are taken to see the collegians at dinner, is a handsome well-proportioned room, is well ornamented, with a finely arched roof, and is full of pictures. At the western extremity is an opening intended for an orchestra, communicating with a gallery over the western arcade of the principal quadrangle.

LADY G. Well, all this is accurate. I like well, too, these portraits here of Edward III. and IV. Philippa, Henry V. Charles I. and II. with their queens.

FALK. This portrait is one of the founder Egglesfield of course; who happening to be a Cumberland man, at that time a border county, full of national feuds, (of course barbarous), made this foundation for such natives of that county, and Westmoreland, the adjoining one, as could be reclaimed and civilised.—IL CORTEG. They say that these are become the most civilized of any we have at present.

FALK. In the library is a valuable series of coins and

numismatical books.—Il Corteg. Since the introduction of paper-money, such books are necessary to give us an idea what kind of a coin that was, called a guinea?

Edgar. There are some odd customs here; one of them, that not only the students shall be summoned to dinner by sound of trumpet, but that when mustered, instead of sitting down like any other rational creatures to eat, they are to kneel down on one side of the table, while the fellows arranged on the other side of the table in scarlet robes, propound to them questions in philosophy.—Il Corteg. However, this is a lesson of practical abstinence at least. The Fellows in doing this, must they remain fasting likewise? If so, I think it a very good custom, since it is not likely that the dispute will grow very warm, while the dishes are cooling.—Edgar. I suppose this is the origin of what are called *graces* at College.—Falk. If *both* parties are fasting, it might lead to a compromise of all difficult parts of the argument, the bones of it, at least.—Il Corteg. The custom may be traced to the borderer's horn: whereby followers were made to be ever on the alert, to dine standing, to study even while they are eating,—Edgar. And to sleep like *hogs* in armour.

Edgar. This reminds me of the custom on Christmas day, once very common over England on festival days, now retained only in this College. A boar's head, boiled or roasted, is brought up in a great charger, covered with bays or laurel, rue or rosemary, having an apple in his mouth. Among the gentry in the seventeenth century, a lemon was substituted for an apple. The manciple brings this up to the high table, accompanied by a taberdar, a title derived from the tabardium, a short cloak without sleeves, open at both sides, with a square collar winged at the shoulders; he then sings a song, which I would repeat, but I fear your patience would not wait to hear it out. The refectory all join in chorus.

Il Corteg. This custom relates to the student who

choked a boar by cramming Aristotle down his throat. In revenge the boar now chokes the student, without having recourse to his Aristotle.

FALK. With laudable allusion to this custom it is, no doubt, that Sir Robert Newdigate has presented this College with a fine cast in plaster of Paris, of the Florentine boar.

This is the famous drinking-horn, or Wassayl-cup of Queen's. In Barnaby's Itinerary, Mr. Braithwaite has given an imperfect drawing of this vessel; but his remarks upon it are full of intelligence. "It was presented to the College by Philippa, Queen of Henry? (Edward?) the third: and, according to tradition, served to convey a valuable manor in Dorsetshire." It contains two quarts, Winchester measure, and is still used very frequently on *gaudies*, and at festivals. Wasseyl is inscribed on it in black letter.

ÆLF. How richly ornamented with gold it is!—LADY G. The substance of the horn is almost as transparent as any tortoise-shell.—FALK. The eagle on the top of the lid is hollow.—ÆLF. Is that the head of a leopard curved round to the body of the horn, in the act of snarling?—FALK. Yes, or some other heraldic animal. LADY G. It is not only turned but it is *twisted to the right*, in Mr. Barnaby's sketch. There is an inscription on the three circular bands; in each band it is repeated three times.—EDGAR. This shews that the toast of *three times three* is a national custom, agreeable to the laudable practice of our good old Saxon forefathers. —FALK. Dr. Milner, in the *Archæologia*, vol. xi. says, this cup was placed on the Abbot's table in the great monasteries, to be circulated at his discretion among the company, and yclept the grace cup, or *poculum caritatis*.—IL CORTEG. I suppose the good abbot's charity, began, usually at home.—LADY G. And finished where it began.—FALK. Yes, I suppose he saluted it again at parting. Dr. Milner notices the usage among the Greeks and Romans at their

Drawn & Engd by J. & H. S. Storer

DRINKING HORN,

(Queen's College.)

Pubd June 1 1811 by Sherwood, Neely and Jones

feasts, as well as at their sacrifices, to drink wine out of the same vessel, with certain particular ceremonies and forms of speech.—EDGAR. It is minutely described with the *solennia verba* in Virgil.—IL CORTEG. Dr. Milner gravely adds, that this custom of drinking, and plentifully too, was not at all diminished by the introduction of Christianity.—FALK. *That* is one point, I fancy, in which the Pagans and Christians agree. Milner adds, that a finer kind of bread, upon extraordinary occasions, provided to accompany the Wassayl bowl, was called Wassel bread. *Was heil* in Saxon, you know, means *your health.*

LADY G. Mr. Braithwaite pronounces this cup matchless; it is as beautiful, as it is of a size uncommon. That golden thread or ligament, is merely to connect the claws together, which were not webbed, I suppose, by nature?—IL CORTEG. It was to remind the eagle-eyed guests that they were to drink like ducks. I have heard of long narrow drinking cups, once in use for a single draught, denominated a *long and a short conscience.*—EDGAR. I am sure this conscience is long enough, for it measures about one foot eight inches high; it is a spanking one in its breadth too, for its circumference at the mouth is one foot three inches.

IL CORTEG. The long conscience held *three* pints, and the short *two.*—FALK. The Wassayl bowl went from lip to lip without replenishing. But the horn was probably a pledge filled for every guest, to be emptied without breathing by the way, or spilling, according to the tippling law in some places for drinking *a yard of ale.*

EDGAR. These eagle legs that support the cup, shew the meaning of the word "supporters," in heraldry, since a shield, like any cup, vase, or table, cannot stand of itself. Among the ancients, the shield was suspended on a pale, a lance, or on a tree: as at the Roman triumph.—IL CORTEG. Dr. Milner thinks the peg-tankard, too, was a Wassayl-cup.

EDGAR. But he forgets that the wassayl cup was to be emptied in one unmeasured draught. In the peg-tankard, you could see also to the bottom, which you cannot in a horn of this shape, so that pegs were useless.

FALK. These pegs serving to measure the draught. The *draughtsman* was to drink not below a certain peg, that is, to use a parliamentary phrase in all money grants, to drink *a sum not exceeding* the limits of a certain peg. This might have been the meaning of the popular phrase, "you are a peg too low," or a cup too low.—IL CORTEG. That is, with a retrospective meaning, I suppose, that too much had been drunk *already*, leaving too little for present, and *future* consumption.—EDGAR. Which may apply to parliamentary grants likewise.

(It was here politely pointed out to them, by a gentleman of Queen's, that the word Wasseyl is again repeated three times on the lid: making in the whole twelve times.) EDGAR. This confirms to the account given in the glossary to the Exmoor dialect: *Watsail*, "a drinking song, sung on *twelfth* day eve, (by the country people) throwing toast at the same time to the apple trees in order to have a fruitful year, a relic apparently, of the heathen sacrifice to Pomona." A twelfth cake, called anciently the *bean* cake, (from having one or more beans in it,) accompanied this ceremony. —LADY G. One or more *plums* I think a good substitute for the bean—FALK. And our Pythagorean countrymen certainly do abstain from eating any beans for that one night at least.—IL CORTEG. But a pea as well as a bean was put into the cake.—ÆLF. For this, has been substituted the currant, and hence, perhaps our plum-pudding.—FALK. HERRICKE in his *Hesperides*, notices the custom thus:

Where Bean is the king of the sport here;
Besides ye must know,
The Pea also,
Must revel as Queene in the court here.

To the base from the brink,
A health to the King and the Queene here,
Give then to the King,
And Queen Wassailing, &c. &c.

In the collection of ordinances for the royal household, the steward when he came in at the door was to cry out, three times, Wassel! and then the chaplain was to answer with a good song. At the interview of Henry VIII. at the *Champ d'or* at Calais, not *health* precisely, but weal or *wealth*, that is, increasing prosperity, was drunk to the king with circumstances of the greatest solemnity, by the French heralds and kings at arms.

Il Corteg. The portraits of the founder all give him a costume of his age and station, viz. that of a priest, in a cap and rich rochet, powdered with fleurs-de-lys in lozenges, faced and hemmed with a different border, and fastened on the breast with aigrettes. The sleeves of his black gown are faced with fur.

Edgar. The Chapel, though of the plain Doric without, is of the richer order of Corinthian within. There are four windows on each side, three at the circular end, or *apsis*, all filled with stained glass. The ceiling was painted by Thornhill, to represent the Ascension. Over the altar is a Holy Family; and under it, is a copy of Corregio's Night Piece at the Dresden gallery.

Falk. Among the names which shed lustre on this College, were Cardinal Langton, Sir Thomas Overbury, though a deep cloud covers his most tragical story; Halley, the philosopher; the poets, Wycherley, Addison, Tickell, and Collins; Shaw, the traveller; and Bishop Nicholson, author of the *Historical Library*. This book, among other proofs if it wanted any of its excellence, involved the author in many controversies. His character will be found, says Chalmers, illustrated in his confidential correspondence, published by the indefatigable Mr. Nichols.

EDGAR. But how came you to pass over Wicliffe, Henry V. and Cardinal Beaufort, brother to Henry the Fourth, and son of John of Gaunt?

FALK. Such names take care of themselves.

IL CORTEG. The character of Cardinal Beaufort, as Mr. Chalmers remarks, though not free from turbulence and ambition, has, for poetical effect, been too much blackened by Shakespeare. "The favor," says Chalmers, "in which he always stood with the Commons, for the general public good, is no small eulogy."

LADY G. It is remarkable, that whatever we see in Shakspeare, we remember strongly; it effaces every other impression, even historical facts.—IL CORTEG. And the reason is to be found in the warmth of his transcendent genius, which stamps every thing with a force most creative on the human mind.

ORIGIN OF TEMPLE ARCHITECTURE.

LADY G. Before we proceed further in viewing the classical part of Oxford, and have taken a final leave of the Gothic part, I should like to have some explanation given of the origin, and principle of *all* the orders, whether Gothic or classical?

IL CORTEG. So much has been said and written about *Gothic architecture* in particular, that we are, at last, arrived, as in all other debates, at this stage of enquiry; viz. no one can tell what it is, or whence it came? Each disputant applies in his own way, the same term to very different styles. —FALK. In order to be understood, therefore, I have only to say what style it is applied to, in the observations I am going to make, and what style it is not applied to. It is not applied to the Anglo-Saxon, and the Norman, with their round arches, and short round pillars, nor the Moorish or Saracenic, of which last there are specimens not only in England, but at Pisa, and elsewhere. But I shall here apply it (and only because usage has irrevocably attached this name to it), to that style observable in the Cathedrals, say of York, Canterbury, and the Abbey Church of Westminster; the characteristic of which is the pointed arch, accompanied with tall slender piers, clustered with mouldings, while the interior of these structures is richly adorned with tracery, with tabernacle or shrine-work, and their exterior is strengthened and adorned with deep projecting buttresses, with towers, trellis-battlements and pinnacles.

"In this style," (there being no columns properly speaking nor entablature,) "there are no horizontal lines; the eye of the

spectator glances instantaneously from the pavement to the vaulting."

"From the multiplication of piers, and the long vistas of vast height and length, in proportion; the progressive manner, too, in which the parts of the fabric are revealed to the spectator, an idea is given as of infinity, of supernatural power, of remote antiquity, of mystery and obscurity;" to which last illusion, the dimness of the light often contributes, while every thing being indeterminate, the fullest play is given to the imagination. There is no instance of such religious abstraction and *recueillement* caused by Temple architecture, so great, as in this style. It is agreed that this style was introduced generally in Europe about the beginning of the thirteenth century, at which time there were three professions or bodies of men, possessing the greatest influence and wealth, but which have since merged undistinguishably in the mass of society. These were the Freemasons, the Jews, and the learned ecclesiastical Architects or designers of our ecclesiastical structures. It is admitted, too, that these structures were then raised upon one concerted plan over all Europe.—We have before spoken of the Freemasons as a company of itinerant builders, chartered by the Pope. About the beginning of the thirteenth century, they were sent over all Europe as a kind of missionaries of church architecture, at, or shortly after, the time when Peter the Hermit, led forth Crusaders to propagate the ecclesiastical dogmas among the infidels, and armies as well as pilgrims ran over Palestine and the East. It is observable, too, that the piers have at what is called their *chapiters* the leaves only of the palm-tree, or of some other tree, flower, or shrub (the Euphorbium particularly), indigenous in Palestine and Arabia.

I mean only to offer, without any system of my own, a few suggestions that may give thinking minds occasion to

reconsider these subjects. It is singular, that in an inquiry about the origin of temples, it has never entered into any one's head to suspect that such edifices may and should have some connection with religion, and its history?—EDGAR. The very object for which they were raised!—IL CORTEG. But this is common in all controversies, that the parties overlook the very subject and gist of what they were discussing.—FALK. However, if any one really wishes to go to the fountain head of analysis and discovery on these matters, let him only peruse a modern very learned and classical Essay on the earliest species of Idolatry, the *Worship of the Elements*. Such a book is really above the age we live in; both in its subject and execution: it is a pearl thrown among swine, considering the taste of the present day.

IL CORTEG. Temple Architecture, grew out of temple rites; whether among the ancients or moderns, Egyptian, Grecian, or Mosaical, it was nothing but a religious emblem. LADY G. What is the distinction between an emblem and a device?—FALK. An emblem is general, as well as full, in its meaning. A device is particular—appropriated to some individual person, thing, or subject, country, profession, or family — giving some characteristic *part* for the *whole*. Devices are used in heraldry, as well as in freemasonry.—EDGAR. And in this, emblems and devices differ from an enigma: this last expresses one thing, and hints another.

IL CORTEG. The Freemasons have ever affected mystery and certain symbols, having reference not only to the Scriptures, but to various *legendary* traditions, which, whether false and ridiculous, or not, in a question touching the belief of a particular people, is nothing to the purpose, provided they did believe them. Freemasons had the sanction and exclusive confidence of the ecclesiastics, many of whom were curious in architecture, and were men of science and invention in that, as well in all other parts of learning.

IL CORTEG. There are certain practical men who confound mere building, for use and ornament, with what is called Temple Architecture. No doubt, both have many things in common; for, after all, building is included in architecture, which must have bases, plinths, walls, openings for windows, and doors: in some situations, piles or steps to uphold it, eaves, and roofs of a pyramidal form to throw off the rain or snow. Both use the same materials, as brick, wood, marble, &c.; but beyond these points, they are as essentially distinct as any useful, can be from any fine, art.—LADY G. As taste, again, is from devotion.

FALK. The object of mere building is to produce a certain given convenience, or security: the object of Temple Architecture is to produce a religious recollection in every spectator. In building, where common use ends, Temple Architecture begins. An order is only a *proscenium* in stone. It is composed to produce a certain effect or illusion in the memory and imagination, something in the nature of any mere hierophantic, or sacred exhibition. One is corporeal and physical, the other intellectual and mental. They are certainly as different only as physics and metaphysics; as different as the ordinary necessities or even elegancies of life, are from the interests and duties of religion; or, as the cares of this present world, are from the recollection and anticipation of a past and future one.

If any man can be so ignorant of, or prejudiced against religion, that he cannot here bear even the nomenclature of religious, or Temple Architecture, the very subject we are upon, he is not in a condition to inquire and reason, and, therefore, I here stop with him *in limine*. I do not ask so vain a thing, as that he would enter with me into this discussion. And though some persons doubt whether any order of building was ever appropriated to religion, they either cannot have read ancient history, and particularly that of the Jews, or

they have not sufficiently considered it. For, at first, Temple Architecture was nothing else but a structure *appropriated* to *religion exclusively*, and applied (that is, profaned) to no other use; whatever may have been done since in palaces, and other new-fangled structures.

Among the Pagans, the regular solid bodies (what are called the platonic bodies), five in number, were affected as certain emblems or symbols, to which *they* (it is no matter whether absurdly, or not—we have to do here with historical facts, not criticism) attributed wonderful mystery, and some secret charm or magical virtue: the triangular pyramid, or *Tetra-hedron* in particular; the Pythagorean numbers (one particularly, a cube, into which Pythagoras resolved all his tenets); other bodies, also, not platonic, as the solid sphere; the prism; the cylinder; uneven numbers, as one, three, five, seven, and nine; upon which I may remind you of the ancient adage, "*numero deus impare gaudet.*" We may observe, too, that religion and mythology are intimately connected with mythological and religious structures, or Temple Architecture: that the ancient mythology has been demonstrated to have had so intimate a connection with the ancient astronomy, that almost every fable in Ovid's Metamorphoses may be explained by elevating the celestial sphere to the latitude of Egypt: that the Egyptians and Greeks affected the pyramid and *plane* triangle as religious symbols; but that about the twelfth, thirteenth, and fourteenth centuries, the *spheric* triangle, formed by the union of the plane triangle with the circle, (and which has a much better relation and aptitude to astronomy than the Pythagorean figures, as we see in spherical trigonometry), engaged the attention of ecclesiastics, to whom all learning was then confined: these, it is well known, gave the plans of buildings to Freemasons to execute, and humoured them in their attachment to mysticism, and to symbolical and enigmatical dia-

grams. At that time, a ceremonial of more pomp was revived, or restored, by the ecclesiastics adhering more closely to the Mosaic ritual, as fitter to strike the senses and the imagination; this, too, at a time when they were directing all Europe to crush the Jews at home and the infidels abroad: That it is useless to refer disputants to those passages of Scripture which describe this ritual, and also to events to which it had reference, if such disputants are resolved never to open the Scriptures at all; but that if they do, it is not necessary for this argument they should believe them, that is, if their minds are not in a sufficiently sound state so to do; but it is enough that the Hebrews believed these things, and that the modern ecclesiastics of the twelfth century, (whether they believed them or not) wished to have them believed. That in all religions, as well as in the true one, the ecclesiastics have judged it necessary to use symbols, and a kind of hieroglyphic lore; that temples may be considered as hieroglyphics on a large scale; that in the ancient sacred learning, the Egyptian particularly, it was usual to express all philosophical and theological notions by geometrical lines. In their researches into the reasons of things, the ancients imagined (no matter whether rightly or not, but they were of opinion), that the Deity and nature affect perpendiculars, parallels, circles, triangles, squares, and all harmonical proportions; which engaged the priests and philosophers to represent the divine, and natural operations by such figures, in which they were followed by Pythagoras, Plato, &c.

There is very good authority for saying that this use of geometry among the Egyptians was not merely scientifical as among us, but often *symbolical*. By lines, they represented or delineated things unknown, as they used them for images or characters to preserve or communicate the discoveries that were already made, (but still in a dark and mystical manner.) And even to this day our different professions

and trades, have what they call among one another, *secrets of the trade*, which to the public, as uninitiated, are not allowed to be disclosed.

"The Egyptians," as Gale observes, "used geometrical figures not only to express the generations, mutations, and destructions of bodies, but the nature, attributes, &c. of the Spirit of the Universe, who diffusing himself, as they expressed it, from the centre of his unity, through infinite concentric circles, pervades all bodies and fills all space. But of all other figures, they most affected the circle and triangle: the first as being the most perfect, the most simple, capacious, &c. of all figures; whence Hermes borrowed it to represent the divine nature."

Il Cortg. The ancient geometry was confined to very narrow bounds in comparison of the modern. It only extended to right lines and curves of the first order or conic sections, whereas into the modern geometry, new lines of infinitely more power, and of higher orders, have been introduced.

Edgar. As the ancient houses and ships in size and simplicity, were in comparison to the modern, so are the altitude and complexedness of composition in their temples to our cathedrals. The mouldings of the Grecians were horizontal, and tabulated: of the pointed order, perpendicular, and following the circumference of the spherical triangle.

Il Cortg. The object of this was vastness; of that proportion; that was solidity emblematic of the *terra firma*, this, more emblematic of the ethereal heaven. It aimed at expressing height, sprightliness, mystery, obscurity, and infinite power.

Edgar. There is some analogy between the ancient tactics of the Greeks and their architecture, as between the modern and ours. In that, the combat was of man to man, or of small tribes; in this, of nation against nation, and a

system (as in our ship-building) on a colossal scale, of vast armies, 300,000 men of a side.

Il Corteg. It is remarkable, too, that this analogy exists between the tactics and architecture of all oriental nations, in ancient and modern times.

Falk. The ancient buildings of the Greeks, were emblematic of the physical world, the pointed style of the spiritual. Both were intended as an offering, or monument to the Creator. Those were to record the expression of his attributes, of the creation and generations of men, of the vegetable, as well as animal world, and of the phenomena of the heavens, of the changes, accidents and destruction of the world, &c. But the primitive Christians, acquainted with the old and new Revelation, and with the *prophecies* of the former, have in their rites, and equally in their temples, meant to convey some dark and mystical allusion to these subjects. The Hebrews also, whose ideas were much turned to this life or world, did ever make allusions in their rites, if not in their buildings, upon which we cannot pronounce with positive certainty—

Lady G. It is a most extraordinary fact that no trace or monument now remains of their buildings.—Ælf. Which *may be* a part of the judgment that wandering race are labouring under?

Falk.—But they did ever make allusion to the great event of the Deluge, as well as to the real ark, to that of the tabernacle and the covenant.—Edgar. Unquestionably, this was the Jewish symbol or emblem of salvation.—Falk. The early Christians have chosen for theirs the cross, and added it to the other. But in all ages temple architecture, as well as temple-rites, have been used as another kind of scenographic record, as a testimonial of hope or fear, of thanksgiving or deprecation of the divine judgment, or anticipation of something to come. These have been symbols sometimes

imitative of the very thing meant, sometimes not; but merely arbitrary and conventional, or mystical, and hieroglyphic; they used, according to circumstances, emblems, devices and enigmas, all three. And both in the ornamental part as well as form or plan, it was meant to indicate the history of religion, past and future, or the prophetical, its different rites and epochs. The circles of stones at Stonehenge and elsewhere, in the western and south-eastern islands of Europe, the most ancient religious monuments perhaps in the world, more ancient than the pyramids themselves, were meant to delineate symbolically, the boundary mark at which, according to universal tradition, the waters had been stopped or had retired upon the flow or ebb of some deluge or other, *spoken of in the histories of all nations*. These circles afterwards applied in a secondary sense however, as the land-marks at the dispersion of nations, severing the different tribes and provinces one from the other. The pyramids, (also religious temples, not tombs), were emblematic of immortality.

Il Cortego. The three Grecian orders, I have no doubt, refer to the history of religion, or possibly are emblematical of the three modes of pagan worship. The first, or Doric, may have been dedicated (in the primitive worship of the elements and physical universe) to the sun and earth: the Ionic to the moon and planets, the air and winds of heaven; while the Corinthian regarded the night, the waters, and the shades below.—Falk. Or they may have been records of the different epochs in religious rites. The Doric order, as we may see by the sculptures on its frieze, of goats, and bulls, and sheep's heads, with *paterœ*, &c. is a *memento* perhaps of the institution of brute sacrifices, offered up instead of that of living men, virgins, and infants. The Ionic scroll may be emblematic of book-rites, of inspiration and prophecy, vocal music and psalmody; as the Doric triglyph is of the bow or nerve music of a given tone or mode; the strings

being supposed stretched across those *foramina* which are indicated by the hollow excavated part of the triglyph, while the six guttæ, below, are for screwing the strings to a just pitch. The Corinthian is symbolic of the Eleusinian mysteries of Ceres or Proserpine, (whose very name, Κορη as well as that of the famous city, came from her mystical rites), accompanied with the shell and metal music of pulsation, *sic geminant Corybantes æra*: and is accounted the most enthusiastic, dissolute, and effeminate, of the three orders.

The *caulicolus*, which is repeated sixteen times in the Corinthian capital, behind the acanthus leaves, was evidently the Egyptian *lituus*, from which came the modern crosier. While the royal sceptre is nothing but the crosier truncated; and then surmounted with a little globe, the emblem of the Sun, or empire, instead of the crook, the emblem of ecclesiastical authority. And the *lituus* itself, the prototype of both, is taken from the serpent, the oriental emblem of life, wisdom, health, and immortality. The acanthus, or palm leaf, as it has become in sculpture, is nothing but the pendent plume, which in the ancient Egyptian hieroglyphics, is repeatedly seen held up by a priest in the act of adoring some idol. This undoubtedly had some mystical allusion, the true key to which is lost in the depths of antiquity. But while there are such writers as the Scholiast on the *Mysteries of Eleusis*, we need not despair of its recovery.

To shew the connection of the pagan orders with the Pythagorean symbolical numbers and measures, the very heads which line the bandelet of fillets, in the frieze and architrave, are nothing but lentils; the proportion of which in number and weight to grains, oboli Æreoles, siliquæ, (the Pythagorean bean) and drachm, *lepta* and minutes, you may see in the tables of those things, making a regular scale. While the three classical orders have severally their fixed proportions like the modes of music and the dialects of lan-

guage, and probably are indicated by the diatonic, the chromatic, and the harmonic scales. This matter I leave to musicians who understand the philosophy of their art.

The excavated parts of the triglyph are two triangular prisms cut out of a cube, the interval between each is a hemi-exagonal prism; the six drops or *guttæ* are *tetra-hedrons*. You must raise the spirit of Pythagoras from the dead, for the hidden meaning of this symbol. But the pagan orders were emblems of the terrestrial and infernal world; having lost revelation they could not rise to the true celestial one. And the ark of salvation among the Jews seems not to have looked beyond this present world.

As to the mouldings of the different orders, fillets, torus's scotias, ogees, cymatium, &c. &c. these are all reducible to simple elementary sections of the triangle, circle, and square; and are like the seven notes in music, reducible to some proportions, just as the octave in any gamut of sounds. For musical sounds are all reducible, as we know, to numbers. Like notes, these mouldings may be repeated, lengthened, with intervals, may have the *accrescendo*, *diminuendo*, and *sostenuto*, trilling, &c. elements as fit, and as capable of harmonical proportions with architects, as the seven notes are with musical composers. The exquisite sculpture of these parts, viewing the shaft also itself, as one of the mouldings, only continued or sustained longer, may be regarded as the melody of architecture; and the whole assemblage or composition of the order, and repetition and succession of columns, as its harmony. These parts of the subject are matters for the invention and taste of architects. But the elementary forms and contours were all religious emblems, significant symbols, invented by the pagan hierarchs in their colleges.

Il Cortեg. For it is one thing the reducing to musical combinations, the seven elementary notes, and the disco-

vering of the elementary notes themselves. The Greeks took the elementary parts of their architecture from Egypt, and formed afterwards their own graceful and majestic combinations of them. But among the Egyptians, their obelisks had often reference to science. What are now known to have been astronomical calendars, were mistaken by certain annalists for a history of the Egyptian dynasties. It is known that the great pyramid of Egypt was so far in the nature of a sun-dial, that the solstitial and equinoctial points of the year are exactly denoted by it. It would be desirable that some traveller who understands astronomy, should observe the bearings of the pyramid, which probably marked a different meridian, some thousand years ago. In this view an observation should be taken of the aspects of the Greek temples. The Doric ones, probably, may have been, after the Pythagorean doctrine, in the nature of astrometers. And it is highly probable that the φῶτες or φῶτις,—the pillars in Egypt, were at first round piles and square pilasters, that served in the nature of *Nilometers* to mark the ebb and flow of the Nile on certain particular days, at set seasons. It is well known that the whole fertility of Egypt, and even the supply of water for ordinary drink, depended on the swelling and gradually subsiding of that river. The stated season of this phenomenon was registered by the correspondent heliacal rising or setting of certain stars. At the increase of the Nile, the whole country became a scene of religious festivity, accompanied with dances and other rejoicings. The plant of the *lotos*, too, expanding in its growth with the river, and flowering at its greatest height, became a more critical register, and hence was regarded as sacred, being worshipped as such. The above piles were raised on *stepped* pavements, denoting perhaps the successive heights of the river: while the *crypt* of these monuments, and of others in the pyramids, perhaps might have been constructed

to denote the depth and square superficies of the subterraneous cisterns, or even as an emblem of them.

EDGAR. Perhaps too the Grecian column might be considered as only a prolongation of the ancient *Cippi*. These were hydrographical and astronomical charts. On these the first *maps* were engraved; for astronomy and hydrography preceded geography; or rather taught it to early nations, whether mariners or shepherds, in traversing vast deserts of sand, or the pathless ocean. Cippi were erected, and much frequented by mariners; offerings were made to them, they had a repository or treasury, and were in the keeping of priests. So that these have doubly and triply a relation to the history of temples. The pillars of Hercules at Gibraltar were nothing else: there were correspondent ones on the Atlantean side of the Strait, in considerable numbers, as *astronomical charts*: hence the fable of Atlas supporting the heavens on his shoulders. Similar columns were erected at the entrance of the Nile, and also at the Thracian Bosphorus: these were called in the Ammonian language, *Pompeii*, and hence the mistake about the pillar at Alexandria, being that of Pompey the Great. The very inscription upon which shews its real origin *before* the time of Pompey.

Σωςρατος Cνιδιος Δειξιφανους Θεοις σωτηρσιν Υπερ των
ΠΛΩΙΖΟΜΕΝΩΝ.

IL CORTEG. As to the Doric triglyph, the *intaglio* part of it, is formed visibly by cutting two triangular prisms out of a cube; the space between, or the *cameo* part, is a hemi-exagonal prism. But, it is remarkable in the Jewish *Targum*, notice is taken of a very ancient emblem composed of two equilateral triangles, so applied that each angle of one shall trisect each side of the other, respectively; forming six equilateral triangles, whose bases coincide with the six sides of a hexagon in the centre. Any one may easily make

the experiment. Now the two triangular prisms above-mentioned, are each exactly divisible into three pyramids, which form the identical pendants, (commonly called *guttæ*,) beneath all triglyphs without exception.

Undoubtedly this must have had some emblematic allusion, according to the Pythagorean system.

Those who find a resemblance to horns in the Ionic volute (which is the same with the Corinthian *Caulicolus*, only more involved) cannot have analysed—either. The volute is extremely narrow, like tape coiled upon a roller, and was manifestly the *vitta*, worn by the priests: this is less wound up in the *caulicolus*; but these as well as the pretended acanthus, are to be found adorning the very significant head-dress or mitre of the Egyptian priests and their idols, in innumerable hieroglyphics. On these *vittæ*, sacred characters were inscribed; as we find upon unrolling the mummies. The ancients used linen, or the papyrus, indiscriminately by way of paper, or parchment, to write upon. The very flutings of the columns are nothing but the print or moulding of the tapering wand, carried by the Egyptians and Oriental Magi; a bundle of which truncated, made the *fascis* of the Roman lictors. Lastly, in the *Echinus*, of the Ionic, the mundane egg, or at least the bulb of the lotos flower, is set alternately with the pistils (τριγλωχινες) of that or some other aquatic flower, resembling the lily. These technically pass by the name of eggs and anchors. The *bead* set in rows under the Echinus, and repeated in the architrave and elsewhere, *lining the bandelet or fillet*, every third or fourth bead set sideways, was the *lentil* (as I observed a minute or two ago), or rather (as lentil means *siliqua*, that is, the shell and all) the *bean-pod* of Pythagoras. It was sacred, and was the elementary weight, measure, and *counter*: as you may see in the tables of those things, making an exactly regular scale. The use of the white and black bead, or bean-pod, in

ballotting, has been continued from very early times, down even to the present day.

The two last emblems denoted vegetation, efflorescence, and fructification. As to the notion of Callimachus upon the origin of the Corinthian capital, it has not probability, even for *a dream*. Nor has that other notion more sense in it, that the volute resembles the curl of a beautiful girl's head of hair. It resembles it certainly, as much, as this pen-knife does—a pail of water.

Il Corteg. What is called a rose on the *abacus* of the Corinthian, is rather a dolphin on a shell, a Triton's conch or shell trumpet with two mouths, or a forked tongue of fire. The dolphin among the ancients affected musical concords. Behind what are called the acanthus-leaves and *caulicoli*, there is always a vase: the original of which was supposed to be of brass or of hard baked potter's clay, closed up or hermetically sealed with a flat tile or plinth. To this there is, no doubt, some dark allusion in the fable of Pandora's box. The capital of the Doric is also a vase, but shallower, like a dish or *patera*, that of the Ionic is still more so.

The dentils of the Ionic entablature, seem to have been some graduated scale, bearing due proportion to the length of the intercolumniations and to the modules, or diameters of the shafts. To understand the Echinus you must view it from a position where you may look down upon it; for the sculptures on the cornice, are reversed.

Falk. The Egyptian foliage and flutings are evidently reeds and other aquatic plants. But the blossoms and leaves on the finials, &c. of the pointed style are uniformly those of the euphorbium, or some other plant indigenous in Palestine and Arabia. The fruit in the curved part of the crosier at St. John's is most like the pomegranate, or the apple of Judea, the emblem of immortality. The author of the idolatrous worship of the Elements, has shewn, that the fruit in the

garden of Hesperides, guarded by a dragon and won by Hercules, alluded to the same emblem. The serpent he shews to have been the emblem of the means to life, health, and immortality; it was sacred to Minerva and Æsculapius. In the above crosier the staff is figurative of a serpent straightened into a line; while the head above is supposed to be coiled round the fruit.

Il Cortes. The Grecian orders derived from Egypt are nothing but a lotus vase of greater or less depth, with a flat square lid upon it, a mystical emblem of the creation. This must be held up on something, as a *cippus*, or a longer cylinder, itself an emblem; which must stand on a cubic pedestal, a third well-known emblem; over all was thrown in the manner of a litter, an ark having a triangular roof, with its pediment often decorated with wings, to denote the Spirit of God brooding over the face of the waters. Sometimes these vases or capitals were supported by statues, male and female.

Falk. The subjects carved on the frieze of the Doric and Corinthian, relate to religious rites, sacred vestments, and temple-utensils. These referred to the astronomical calendar of the Egyptian priests; to whom all learning was strictly confined, and involved in artificial mystery. By their magical tricks and witchcraft, they persuaded the Egyptian people that they could regulate, accelerate, or retard, the seasons of agriculture and navigation. Hence the ram and the bull, which are carved on Doric friezes, were used as signs to denote certain points in the Zodiac, of the annual passage of their god the Sun. For Dupuis mistakes the derivative for the origin; these signs becoming astronomical was the second step; their religious sense, which he makes the second, was the first. The crab or cancer is evidently the Egyptian *Scarabæus*. The six guttæ, under the triglyph, might have denoted the equal division by six of the twenty-four hours from mid-day to sunset, from that again to

midnight, to sunrise and noon, at the equinox. The *guttæ* on several ancient hieroglyphics are evidently intended to represent particles or atoms, drops, as it were, of solar light: the flutings a pencil of rays diverging from above. In the Doric (unlike the Egyptian, which are convex) they are concave; and might have been intended to denote the impression on a column of the enchanted wands of the priests or Magi, the ministers of light.

Il Cortեg. The cubic number of Pythagoras was 216, and six (the number of the guttæ), is, we know, a perfect number. There being, however, but twenty flutings in the Doric, and twenty-four in the Corinthian, four is their common measure; of course in the former, this common measure is disposeable by five, and in the latter only by six.

Falk. I think there must be some mistake in the following passage, which I here quote from a mere imperfect recollection; for unless you transpose the words Ορφικοι and Πυθαγορειοι, I cannot make sense of it, consistent with the history and known character of the Pythagorean and Orphean sects; Ορφικοι δια συμβολων, Πυθαγορειοι δια εικονων τα θεια σημαινειν εσπασαν, which I shall venture, (after the above transposition) to render thus: *the Pythagoreans conveyed all divine instruction through the medium of language, oral and written, as well as by numbers, and mathematical diagrams; but the followers of Orpheus by pictures, images, and hieroglyphics.* Whether I am right or wrong, here, at least, is a crust for the critics.

I throw out these observations desultorily, not being able to arrive at any satisfactory system; I have said enough for those who are of a reflecting turn, to stir the subject a little in their thoughts. Your *use* and *practice-men* will find they have not sufficiently considered these matters.

Edgar. As to Saxon and English Architecture, we had also, Roman, Danish, Norman, &c.—Falk. Yes, just as

we have Dutch cabbages, which no one calls English because they thrive in English gardens.—I wonder that your architectural writers have not gone lower down than the Norman, and given us a Plantagenet and a Tudor style at once.—IL CORTEG. I am not sure but Dr. Milner has done this very thing? St. Paul's Church at this rate may be called an English order, because it was built certainly at London, at English cost, and in a sober good English taste.—FALK. Aye, in that consists the real merit of our architects, whether old or modern Freemasons, (for Sir C. Wren was one); they had taste, genius, with admirable skill and economy. But these have nothing to do with that matter of historical fact, *the origin of things.*

As to what is called the Saxon style, it prevailed at and after, the time when the northern and middle parts of Europe were united into one kingdom under the Goths, while the southern parts were under the Visigoths and Moors of Spain. In Italy, the specimens at Pisa have all round arches and pinnacles: I believe also dwarf round columns; or if the columns are less un-classical, they are of a proportion corrupted and barbarous, as Barry has unanswerably demonstrated. This has been confounded with the pointed style, and might without impropriety, perhaps, have been called by the Italians, Gothic, Saracenic, Moorish, and *a l'arabesque.* It is a double corruption of the Roman, itself a corruption of the Grecian style.

LADY G. The mere form of the pointed arch is visible in numberless productions of nature, as in leaves, in the inclination also of opposite and bending osiers, sprigs and branches of *elm* trees, &c. But this is not sufficient to account for the origin of an order.—FALK. Many conventual seals, and Saxon and Norman pediments of door-cases, had, for a *device* or *emblem*, two equal circles, having a common radius, of course by their intersection forming the summit

of a spherical triangle. There must have been some intention or meaning in this device?

Il Cortег. Mr. Gwilt has informed me of a coin, in the early ages, I believe, of the Greek empire, whereon is the figure of a building having the pointed arch.

Edgar. It is very remarkable, also, that the episcopal mitre was first generally worn by bishops at the time we are now speaking of, and that the very form of it is a religious emblem. That form of mitre indeed called a *Tiara*, worn by the popes, and borrowed from the Greek emperors, is of the highest antiquity. It is as ancient as any costume we are acquainted with; but the date of it, as an episcopal crown, is coeval only with this architecture. Now it is but reasonable to infer, that as all crowns, whether civil or military, royal or imperial, particularly those among the Romans called the civic, mural, the obsidional, naval, the crown of oak, olives, bays, and parsley (the last is the leaf used in the ducal coronet), the spiked or crenated iron crown of Charlemagne; (which ancient coins shew to have been castle-battlements, as well as the *cheveux-de-frize* in castle, or camp *fossés*:) I say, it is reasonable to infer, that as all these crowns bear allusion to athletic civil sports, as well as to naval and military architecture, so the ecclesiastical crown or mitre is related to its kindred, that is, the ecclesiastical one.—Falk. And the form of the mitre, or some section of the cone it makes, meets us at every step in Gothic, or pointed, cathedrals.

But, besides the argument drawn from analogy, on viewing the origin of the Grecian orders, I have to add one consideration more, the force of which will, I think, strike every one the moment it is mentioned. If we take a kaleidoscope, we can produce, *ad infinitum*, a surprising variety of the most curious and exquisitely beautiful patterns. These are each uniform in their parts, and mathematically true in their

proportions. Yet, is their no reason, perhaps, for preferring any one of these patterns to all the rest? If there were, you have only to continue stirring the kaleidoscope to produce another and another pattern, possibly more exquisite and beautiful than the foregoing. But how comes it, that in the last (or Gothic), style, a form should have been preferred, which is confessedly less simple and beautiful than many others that may be mentioned? What is there in the pointed arch in particular, that should give it the exclusive reception it has obtained over all others? that should make it be scrupulously adhered to in all climates alike, by all cotemporaneous nations, and handed down to succeeding ages? Independent of association, a mere capricious liking causing the preference, the same fancifulness would lead men to depart from it, giving no more reason for the second choice than for the first. Nor is it reasonable to imagine, that a style of architecture is fixed upon, by a whole people, as arbitrarily and lightly as a pattern for ornament, a suit of lace, or flowered silk, a fancy paper-border, &c. If you appeal to artists, who are the umpires in all matters of taste, they will tell you that many other forms are more beautiful and simple than the pointed arch. And even conceding to it these united advantages, beauty and simplicity, in any human production, might not meet with general, at least universal, assent. It appears, then, that taste alone is not a principle sufficiently powerful and universal to control the choice of nations in a style of Temple Architecture. Some other, or greater principle, more determinate and fixed, less fluctuating, local, and temporary, is required to account for this choice.—IL CORTEG. Not to mention, that this is the weakest of all the arches, *in structures of stone*; so that the *beauty of utility* also must be laid out of this enquiry.

The most probable opinion is, that the papal ecclesiastics, in the thirteenth century, employed the masonic architects

in reviving (or inventing, if you will), a peculiar symbolical form of church-building, purposely unfit for civil or military uses; therefore, not liable to be profaned to such: and that the prototype of this symbol they borrowed, if not from some tradition now lost, from the history of the Old Testament. It being a reasonable analogy, that as out of twenty parts of their ritual, (including structures, sacred-vestments, and mitre,) they borrowed nineteen parts from the Hebrews, —they borrowed the twentieth also.

When a man of a superstitious turn of mind, enters into a Gothic Cathedral (that is, of the pointed order), a fabric emblematical, as it is, of the highest metaphysical and mystical truths, how must he be affected by the scene around him, which has an expression of something supernatural? The painted windows, haunted with apparitions; lamp and taper-light; music, with a numerous choir; the gorgeous tapestry, plate, and vestments of the priesthood, all taken point for point from the old mosaic ceremonial; the imposing stage-effect of dignified ecclesiastics, having several assistants, going through the ceremony; the burning of costly incense; the solemn eloquence of the pulpit—all the fine arts put in contribution—pictures by the first masters, shrines, and statues: having heard, too, the preceding vespers uttering those notes of preparation!—when you add to all these the great *action* supposed to be going on at their high mass; curiosity strained to the highest pitch; anxiety what is to follow—and at length the elevation of the host—announcing to a congregation, breathless with suspense, the consummation of *a miracle*, at which the whole people fall down on their knees, not daring to look up, being, as it were, annihilated in the presence of the Trinity: I say, when we put together all these associations, we must allow that Ecclesiastical Architecture here, at once, assembles together every thing that can, through the senses and imagination, affect our judgment, and overpower our

belief, converting what is a mere emblem, or symbol, into a reality; and what is only a memorial of some past, or a figure of some future event, into a change of substance and a present Deity. The spheric triangle, the emblem of salvation, is the elementary form that pervades every thing, not the windows and doors only, but the vaultings and aisles. Dr. Milner observes well, that all the subordinate parts of the architecture converge to the choir and sanctuary as their centre: and further, that all the members are referable to the *characteristic arch*. Certainly there is no scenographic effect produceable by architecture equal to this one (almost magical), which is effected by the Gothic style, as we must ever now, *from usage*, continue to call it.

Il Corteg. One idea of Dr. Milner is philosophical enough; that all the members and appurtenances of the pointed style, grew by degrees out of the pointed arch, its true characteristic. The origin of these, therefore, is not to be attributed either to accident or to invention, but to ordination.

Falk. On this subject of ordination, as I cannot concur with Murphy, we may distribute it into the following genera: 1. The pyramidal, or, plano-triangular: 2. The obeliskal: 3. The columnar, whether consisting of columns, or *Cippi*, and tabulated with horizontal mouldings: 4. The Roman-arched, triumphal, and domal: 5. The spherico-triangular, or pointed-arch style. All these styles are generically different, however variously they may have been intermixed.

But there is another way of distributing the orders more agreeable to the progress of nations, and the philosophy of the fine arts, as well as the history of religion: 1. The barbaric styles, which prevail at the rise and fall of kingdoms and empires. The oriental and Egyptian are included under this head, together with the early style of modern Europe,

which ought properly to be denominated *Gothic:* of this, St. Peter's, St. Mary's, and the Cathedral at Oxford, are examples.

2. The castellated, or baronial style: of this, most of the Colleges are specimens. This, however, relates to civil and military, not ecclesiastical or Temple Architecture.

3. The *nominal* Gothic; but *really* the pointed, or tabernacle style of Arabia and Judæa. The better opinion is, that this style was introduced, or revived and adopted universally by the ecclesiastics, the freemasons, and crusaders, at the beginning of the thirteenth century, and that it is co-eval with the Crusades and heraldry. It has been lately brought to notice by travellers, that the church of Omar, at Damascus (or Aleppo), and the cloister at Mecca, are in this style. In England, the grandest specimens are at Westminster, York, Canterbury, Salisbury, and Ely; also, the choir at Gloucester, the nave of Worcester, and the facciata of Lincoln Cathedrals. At Oxford, the best specimens we have noticed at Merton College; the roof of the choir at the Cathedral; the chapter-house there; the Divinity Hall at the Schools; and the spired-steeple of St. Mary's.

4. The Italian and Roman antique, including the circular arch and cupola, as exemplified in the Rotunda at Rome. Add Peckwater Square and Queen's College.

5. The Grecian, or pure antique. The finest specimens of this are, or were, to be found at *Athens* and *Pæstum*. There is no specimen of this style at Oxford.

The learned and very philosophical annotator (beforementioned) of the Essay on the mysteries of Eleusis, observes, that the setting up of unhewn stones in Greece for religious memorials was a Pelasgic custom; and that it is worthy of consideration, whether, what are called the Druidical circles of stones in our island, were not to imitate this act of commemoration by the Pelasgi. Diodorus Siculus furnishes a credible tradition respecting the origin of Termini in Samo-

thrace. " Τους δε περιλειφθεντας προσαναδραμειν εις τους υψηλοτερους της νησου τοπους. Της δε θαλασσης αναβαινουσης αει μαλλον ευξασθαι τους θεους τους εγχωριους και διασωθεντας κυκλω περι ολην την νησον ορους θεσθαι της σωτηριας και βωμους ιδρυσασθαι εφ, ων μεχρι του νυν θυειν." ÆLF. Translate that, Edgar, if you please?—IL CORTEG. But, before he does so, I must tell you, that the various notices in ancient history of a partial deluge, from which the history of all the ancient world commences, was nothing but a corrupt tradition of the universal one in sacred writ, while each nation believed their own country to be the only one on earth, and their own forefathers as created on that very spot. Hence we have stories of local deluges, as in this of Samothrace, and like the story of Deucalion and Pyrrha, they supposed, at the time of the deluge, the low grounds only were inundated, by which most persons were destroyed, but not all; that few (one or two), escaped to the highest summit, above which, it was necessary for the supposition, the deluge should not reach. EDGAR. The translation is, " those of the natives who survived, betook themselves in haste to the higher places of the island. But the sea ever gaining upon them, they prayed to the gods, and being saved by them, they set up stones in a circle (or round) about the island to mark the limits within which they had found safety; and built altars, on which they sacrifice to this day."—IL CORTEG. But the truth was, these circles were imitations, or symbolical memorials, of a similar rite previously established, itself a symbol of the universal distribution and partition of countries and tribes by the Almighty, after the Deluge, and before and after the dispersion of mankind at Babel. It seems there has been lately brought to notice, a monument of the same kind in France; but it covers so much ground in breadth, and the rows there extend to so great a length, that the monument at Stonehenge, compared to the French one, is no more than a detachment, or single regiment of troops, compared—to an army.

ASHMOLEAN MUSEUM.

FALK. This was the earliest collection of the kind in England; and though surpassed, of course, by succeeding ones, has the merit, as some one observes, of being a precedent for the rest. And at least, the donation of coins, medals, and manuscripts, together with the antiquarian library of Ashmole, must have had considerable value; since the University, for that consideration, agreed to build this fabric as their receptacle.

"The collection has since been augmented," says Chalmers, "by that of Martin Lister, of the MSS. also of Aubrey, the co-adjutor of Wood; the MSS. of Dugdale; and, lastly, of Anthony á Wood himself. Add to these, the collections in natural history of Dr. Plot and Edward Lloyd, the two first keepers of the Museum; of Borlase, the historian of Cornwall; and the curiosities of the South Sea Islands, given by Mr. Reinhold Foster."

The building, of the Corinthian order, was by Sir Christopher Wren; and is singularly admired.—IL CORTEG. It must be singularly, for no common observer would ever discover what there is to admire in it. I am sure I, for one, cannot. I see a porch to the east, but where is the portico they talk of?—FALK. I am sure I dont know: I could never discover it either, nor the beauty of the rest.—LADY G. I never saw a more dreary structure.—EDGAR & ÆLF. Nor I.—LADY G. But there is one remark made by Mr. Wade, which gives it a good deal of interest, not knowing whether his observation is applied to the accommodation within, or to the architectural beauty, or ugliness, call it which they will, of the external part. "Other parts of this edifice strongly

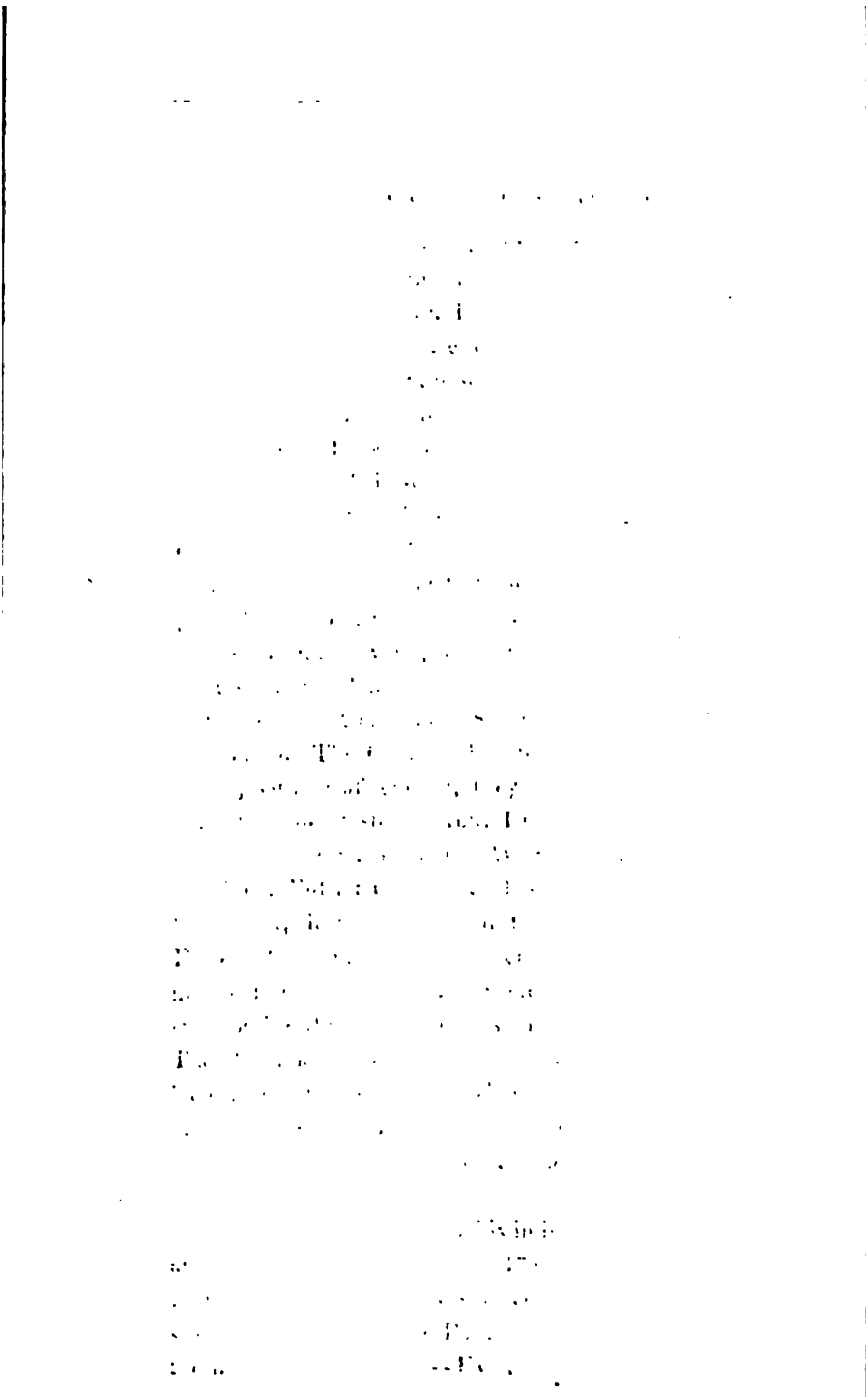
remind me of those stately, or rather antique-looking mansions termed halls, found in almost every parochial village in those parts of Yorkshire, Derbyshire, and Staffordshire, into which manufactures have not penetrated, and which are inhabited by his honor the squire." And, I think, if the Ashmolean Museum were inhabited by a ghost—it would then be in character. It has coffins, and more than enough of skulls.

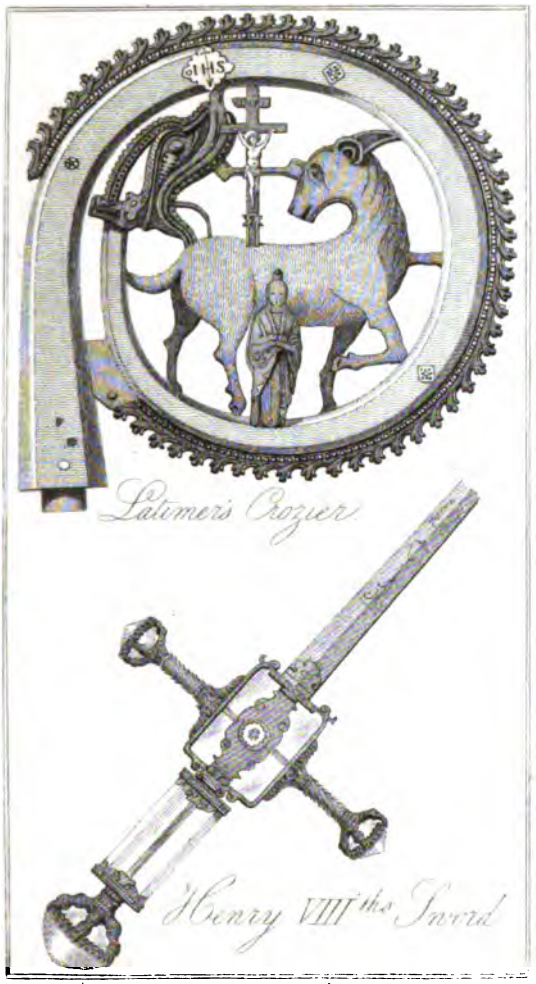
IL CORTEG. It is sufficient to look to the date of it, 1682. It would be singular if any work in a good taste had been erected in the age of Charles or James the Second. So prevalent at all times is the taste of the Court, that Sir Christopher Wren is not the same man in their reign, that he was in that of Queen Anne, when he built St. Paul's.

FALK. And I believe he built St. Stephen's, Walbrook, in the reign of Charles the Second, or at least in his taste.—IL CORTEG. The French affect to admire it very much, or rather, without affectation, they prefer it to any other, for it is in their own taste.—FALK. I never heard any Englishman of taste praise St. Stephen's, Walbrook.

ÆLF. But let us see the Museum itself, which contains the kernel, leaving the shell to critics and architects.—FALK. Here, however, is a crust for both in this double model of Stonehenge, by Dr. Stukely, representing the present state of it; then what it was originally, and restoring it. The altar and inner circle are of green stone, which could have been obtained from no other place than Wales, Cumberland, or Ireland. There is a rock called the chair of Kildare (in the county of that name), composed of this identical stone.

ÆLF. Here is a fine crucifix in ivory, sent to the Museum at the time of the riots in 1780, in London.—EDGAR. How comes it that it was never returned? Observe that sword, presented by the Pope to the defender of the faith; the handle is of chrystal.—FALK. The Pope thought it might



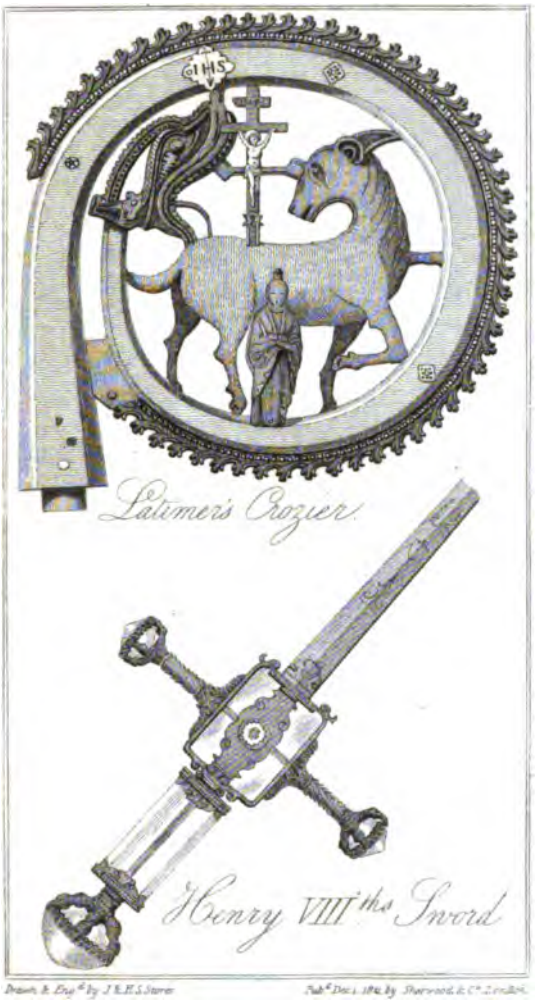


Latimer's Crozier

Henry VIII^ths Sword

Drawn & Engd by J. & H. S. Storer

Pubd Decr 1811 by Sherwood & Co Lond.



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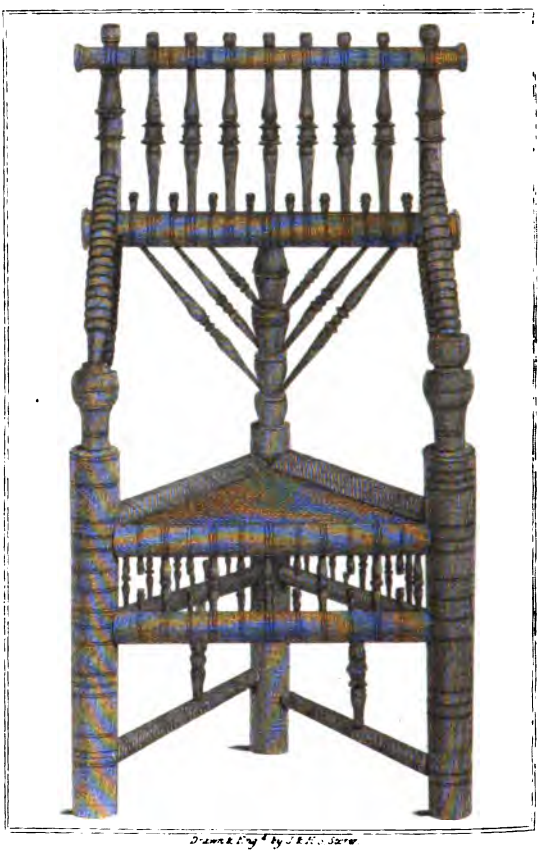


Drawn & Engd by J. & H. S. Storer.

HENRY VIII.ths CHAIR.

(Museum)

London Pubd Oct. 1 1811 by Sherwood, Neely & Jones.

be, one day, turned against himself, and he wished the handles, at least, of his opponent's weapons, should be of a brittle material—timeo Danaos vel dona ferentes.—IL CORTEG. Or perhaps the gift had a symbolical meaning, hinting to Henry that a sword would be *his* best argument against the reformation, and to leave off writing.—FALK. There is the ancient peg-tankard. It is studded inside with pins like a scale: it is for the old game of drinking at pins or pegs; the bet, or pool, was lost if the drinker drank above or below such a given mark. It was not a practice of temperance or of drunkenness, but a game of "neither more nor less:" the mere material, beer, having no more effect on the stomachs of the players than on the barrels from which it was tapped.—IL CORTEG. Or like the game of leap-frog, it was a game of leap-throat, similar to those one hears of in the newspapers, when a man undertakes to eat a leg of mutton, *and no more*, at a repast.—FALK. This thigh bone, if it ever belonged to a man, he must have been at least twelve feet in stature. Anatomy informs us it could not have been an elephant's. —IL CORTEG. It is clear it belonged to an animal *of some kind or other*, the species of which is now extinct. This amulet of Alfred is at least curious from its having been his.—FALK. The picture on it, Dr. Hickes supposes to be *either* St. Cuthbert, or our Saviour; while Mr. Wade thinks it as probable that it is Alfred himself.—IL CORTEG. And I think so too—it is no doubt as like Alfred as it is—any one else. This triangular chair of Henry the Eighth, shews that our political economists have not rumfordised furniture as much as they might have done; for it is clear that three legs and three sides are enough for a seat, after the manner of the ancient tripods, so that the fourth side and leg may be saved. It could not have less than three legs and stand at the same time.—LADY G. That is the finest profile of Charles I. by Vandyke, I ever saw. It makes you quite familiar with

him as with any living acquaintance.—EDGAR. This Malabar manuscript, on oblong slips of some thin wood resembling box-wood, is like the upper sticks of a lady's fan, or a number of very thin flat rulers strung together. When closed, it would make a short staff; with which such boxing composers, as Dr. Johnson, might more conveniently knock down a bookseller, than with one of his own folio dictionaries. FALK. This large magnet of an oval shape, which supports a weight of 145 pounds, was given by the Countess of Westmoreland.—LADY G. We must come here again.

On the first floor, is the apparatus for lectures in experimental philosophy, and underneath is the grand apparatus for the lectures now given upon chemistry.

THE THEATRE.

EDGAR. I thought no theatre was allowed at the University?—FALK. What is ordinarily meant by that word, is permitted only at certain seasons; and indeed were the permission general, or unrestricted, it would be useless, as there would not be a constant supply of good actors; and if there were, there would not be a sufficient audience. But this is a classic theatre, after the manner of the ancient schools, for college acts, such as the *comitia*, or elections; the *encænia*, or festivals; annual commemorations of benefactors. Sometimes, too, it is employed for select oratorios, or sacred music.

FALK. This is thought beautiful. It is built after the model of the theatre of Marcellus, at Rome. Its diameter is eighty feet by seventy, and will contain 4000 persons. There is a cellar underneath for the books printed at the University-press; and on the ceiling, you may observe the allegorical paintings of—IL CORTEG. I wish the paintings

were in the cellar where the books are. It is the true light in which to place allegorical painting.—Edgar. I understand the roof was formerly much admired; when unsupported by columns or arch-work, it rested on the side walls geometrically—Il Corteg. A contrivance well understood and practised at this day; but the novelty of the thing at its first introduction, aided the impression caused by its simplicity and beauty.—Falk. But as Mr. Chambers adds, the old roof being thought in danger of falling, this new one was put up in 1800; the exterior of which is less happily adapted to the general style of building than the former. The design of the theatre as it then stood, was by Sir Christopher Wren. The circular apsis is towards Broad Street. As to those talismanic idols, which like Gog and Magog keep guard between the theatre and Broad Street, (as gigantic figures usually were placed at ancient castles to scare away the passenger), we have already *thrown out a hint* what to do with them. And there we leave the subject for the consideration of the *iconoclasts* and their followers.

This side opposite the divinity school is a fine structure, with its Corinthian columns.—Falk. Those statues in niches are figures of the Duke of Ormond, the then chancellor of the University, and of Archbishop Sheldon, by whose munificence, the fabric was raised at an expence of about £13,000. Mr. Wade speaks of a light and graceful turret, that arose out of the old roof, crowned with a cupola.

In this theatre, (according to whoever it was that wrote Munday and Slatter's University and City Guide, &c. 1820), besides the above uses the theatre is put to, it is the scene "for the recitation of prize-compositions, together with the occasional ceremony of conferring degrees on distinguished personages. On these occasions, the vice-chancellor, proctors, noblemen, and doctors sit in their robes, in the northern or semi-circular part of the theatre on elevated seats; in the

area, (or pit) are masters of arts and strangers; the bachelors and under-graduates, dressed in their academical habits, in the upper galleries, and the ladies in the lower ones.

"Never did this theatre appear with more splendour than in the memorable year of 1814, when degrees were presented to the Emperor of Russia, to the King of Prussia, Prince Metternich, Count Lieven, Prince Blucher, &c. At that august ceremony, the Prince Regent, and the King and Emperor were seated on superb chairs of crimson velvet and gold; their feet resting upon footstools of the same. The chair of the Regent was surmounted with a plume of feathers in gold. At a little distance below sat the Chancellor, Lord Grenville, in his robes of black and gold; even with the Chancellor on the right sat the Duchess of Oldenburg, the Emperor's sister. The platform on which the five seats rested, was carpetted with crimson velvet. The numerous party of princes, noblemen, and gentlemen, who accompanied the royal visitors to Oxford, were in their full court-dresses or regimentals; and the ladies in the galleries were all dressed in the most superb manner. Eight congratulatory addresses were recited by noblemen and gentlemen of the University; and a most eloquent Latin oration was delivered by Mr. Crowe, public orator, from the rostrum."

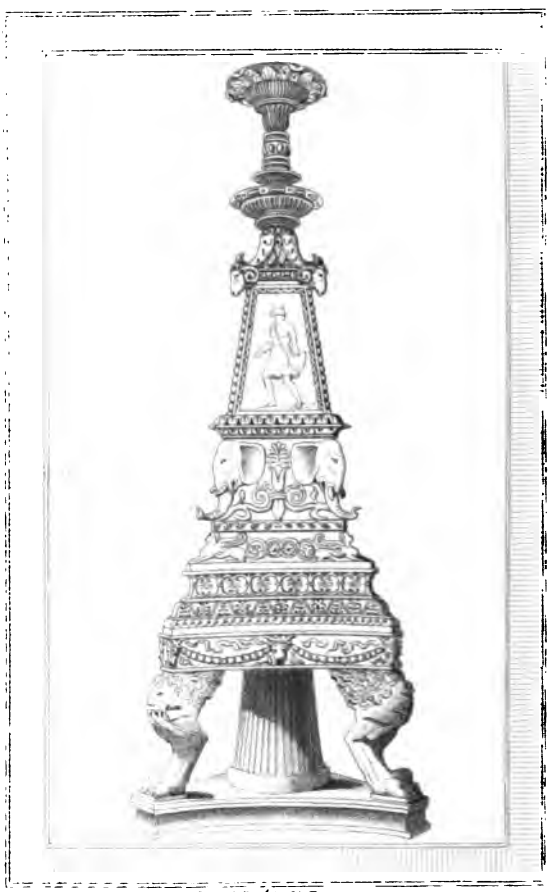
As a contrast to this address, I have to mention the fate of Nicholas Amherst, author of the book called TERRÆ FILIUS, a title and office anciently permitted at Oxford (during the *Saturnalia*), to some juvenile orator to open his mind freely concerning the powers above. Our author having offended the *Gods* at Oxford, allied himself with Sir Robert Walpole and the opposition, the Titans of *that* day. It is painful to add, that having won the victory, they suffered Amherst to die of neglect.

Drawn & Engd by J. & H. S. Storer

CANDELABRA,

(Radcliff Library.)

London, Publd July 1, 1821, by Sherwood, Neely & Jones



Drawn & Engd by J. & H. S. Storer.

CANDELABRA.

Radcliff Library.

London Pubd. July 1. 1821 by Sherwood Neely & Jones

FALK. I must say, that I was sorry to observe those beautiful couplets of three-quarter Corinthian columns, which adorn the base of the dome, so unworthily employed, for they are harmoniously moulded.

LADY G. For my part, I think, the dome looks, when near, more like a pigeon house than any thing else.

EDGAR. And the rustic basement below, with its dark empty vaults applied to no manner of use, I thought was the menagerie of Oxford, and expected to see the lions, &c. through the grating.—FALK. At Oxford matters are reversed according to the idiom of the place, the lions shewn are not the curiosities and raree-shows, but the spectators. You have the honor of being the lions.

ÆLF. We all thought it never looked so well as from the interior of All Souls' quadrangle, the western piazza of which served as a fine basement to it of sufficient proportion, and cutting off its real basement from our view. At a distance, the city makes its basement.

IL CORTEG. But I wish they would fall upon some contrivance to shave off the lantern at the summit, or to block up the numerous port-holes, as well as to chip off those excrescences of heavy buttresses and doughy urns, &c. &c. The four sides of the square in the plane of the external walls of the Schools, St. Mary's, Brazen-Nose, and All Souls, would form a basement scarcely too ample for it.

FALK. In truth, the whole structure has no business where it is; it spoils the square, and the square spoils it. It looks as if some of the Genii in the Arabian nights had by magic run away with the dome of some very large building, and not knowing where to place it, they flung it down in Radcliffe Square, and there they left it. It is certainly too near the ground by 300 feet at least.

IL CORTEG. It is 140 feet high, its external diameter is 105 feet, its internal 100 by 97. The *description* of it in

CLARENDON PRINTING OFFICE.

Wade, you may remember, we all thought enchanting. It may be endured by moonlight, or at a distance; but when near it, should be favoured by a thick fog.

EDGAR. Yet the author of the Castle of Otranto was infinitely struck by this square; he expresses his delight that no private edifice disturbs the grandeur of this his favourite court. And as he had rather be paradoxical and singularly wrong, than right with the vulgar, he praises this square as a whole, denying any extraordinary merit to its component parts.

LADY G. I do not wonder at any thing in Horace Walpole. But perhaps this dome suggested to him the colossal helmet, &c. in his Castle of Otranto, clapped down in the court-yard of his castle.—FALK. This enormous stone helmet, however, of Dr. Radcliffe, cost £40,000.

THE CLARENDON PRINTING OFFICE.

FALK. Corsellis was the first printer at Oxford; he preceded Caxton by three years. This edifice was built out of the money arising from the sale of the copyright of Lord Clarendon's History, a donation to the University by his son. Besides the apartments appropriated to the University press, there is a handsome room where the heads of houses hold their meetings. Vanburgh was the architect.

IL CORTEG. It is unquestionably Dutch-built. FALK. It has the advantage of a rising ground.—IL CORTEG. I wish it had the advantage of being less heavy; for want of any thing resembling lightness, if it were in the skies it would not have elevation. Yet even here in the portico to the south, Doric columns have an essential majesty in them; so has that range of three-quarter Doric columns on the north. FALK. The length is 115 feet, it has two stories.—IL CORTEG. Yes, I see, with pigeon-holes between the triglyphs

by way of metopes. And very properly on the summit the statues of the nine Muses are cast *in lead*.

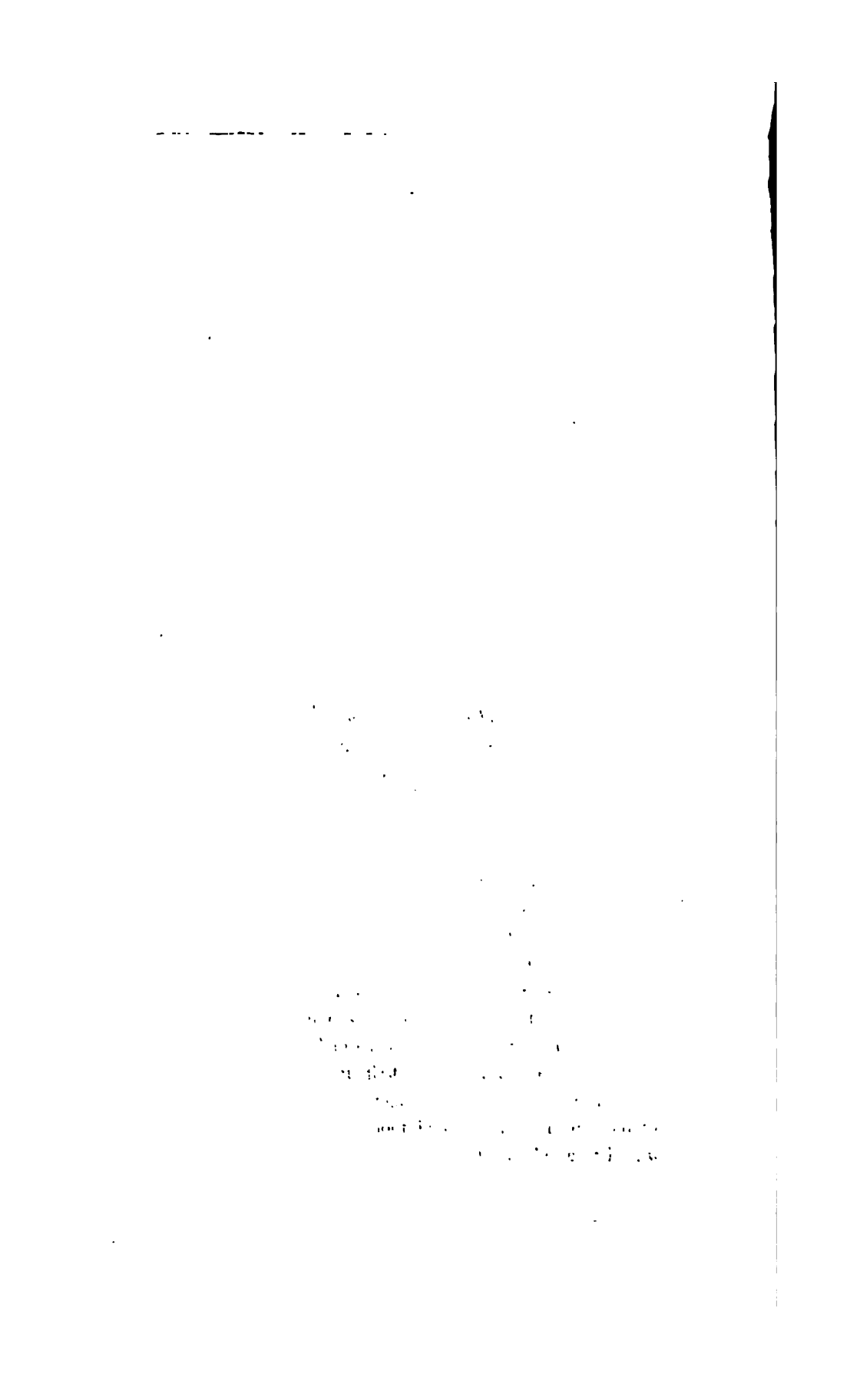
FALK. The PHYSIC GARDEN, situated opposite Magdalen College, was, as Chalmers tells us, originally the burial-ground of the Jews in Oxford, who were once a very numerous community. The gateway, designed by Inigo Jones, has on the right and left, in niches, the statues of the first and second Charles; purchased with the fine which poor Anthony á Wood paid, in consequenceof having libelled the character of the great Lord Clarendon in the first edition of his *Athenæ Oxonienses*.

"The garden is situated on the western bank of the Cherwell. It is about five acres in its whole extent; of which three are surrounded with a lofty and handsome wall.

"Dillenius in 1728, was appointed the first Professor, but Dr. John Sibthorpe was the first Regius Professor of Botany. He died in 1796, and was succeeded in both Professorships by Dr. George Williams, above-mentioned, Fellow of Corpus Christi College.

"Besides the green and hot-houses, there is a library on the left of the entrance, originally a green-house. It contains a valuable collection of the older botanical authors, and a very extensive *herbarium*, besides the original specimens of the mosses described and figured in the *historia* Muscorum of Dillenius. The value and celebrity of these collections, and the high reputation of Dillenius, the first Sherrardian Professor, attracted Linnæus to Oxford in 1736.

In Linnæus's own diary there is this entry. "At Oxford, Linnæus was received in a friendly manner by Dr. Shaw, who had travelled in Barbary. The learned botanist Dillenius was at first haughty, conceiving Linnæus's *Genera* to be written against him; but he afterwards detained him a month, without leaving Linnæus an hour to himself the whole day long; and at last took leave of him with tears



BOTANIC GARDEN.

Drawn & Engd by J. & H.S. Storer

THE OBSERVATORY.

London Publd Octr 1st 1821 by Sherwood Neely & Jones

in his eyes, after having given him the choice of living with him till his death, as the salary of the professorship was sufficient for them both."

IL CORTEG. The OBSERVATORY is situated very advantageously on a rising ground at the extremity, here, of the northern suburb. I see it consists first of an octagonal tower, of two stories besides the basement one.—FALK. It rises to the height of 110 feet, and the diameter of a circle inscribed within it, so as that the sides are tangents to its circumference, is about forty feet.—IL CORTEG. The basement story is prolonged on each side.—FALK. To about sixty-seven feet and a half, extending in the whole 175 feet.

IL CORTEG. This prolongation is not in the plane of the front of the tower, though parallel to it, three sides of the octagon project before it. A similar prolongation to the extent of about eighteen feet, I see, is in the story immediately above it on each side.—EDGAR. What is the circumference of the globe above, supported by that figure representing Hercules and Atlas.—FALK. Twelve feet. In the pannel which you observe immediately under the roof, these sculptures are emblematic of the eight winds.

This is said to be somewhat after the model of the tower of the winds at Athens, as represented by Stuart. The apartments in the eastern wing, of which there is a good engraving in Ackerman, are appropriated to a complete set of astronomical instruments; and the western is furnished with smaller instruments. The former by Bird, cost £1100. There are two quadrants, each of eight feet radius, a transit instrument of eight feet, and a zenith sector of twelve.

"In the lower part of the field is a small circular building, with a moveable roof, in which is placed an equatorial sector, for the purpose of observing the places of the heavenly bodies, at any distance from the meridian. From the upper

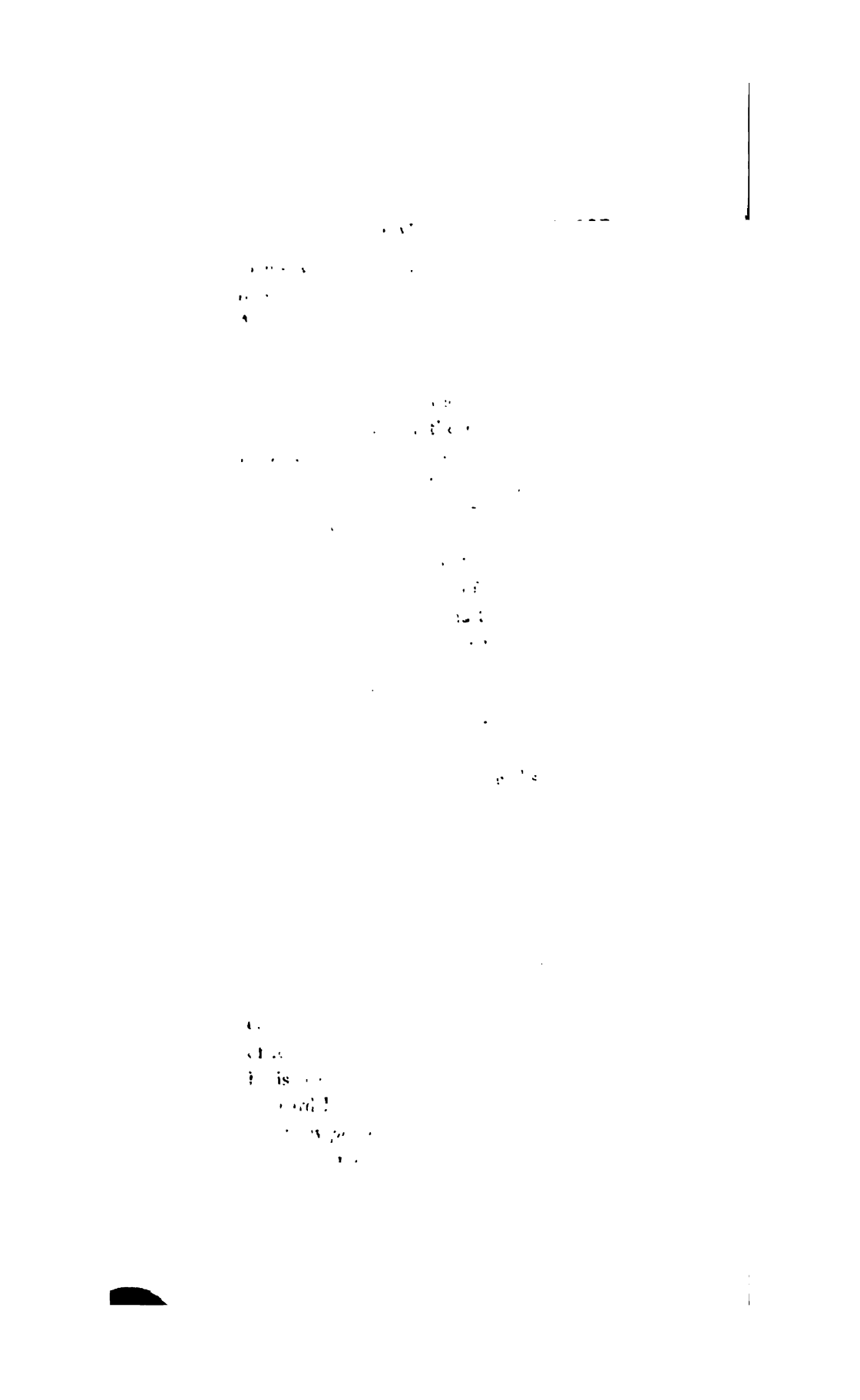
rooms which command an extensive horizon, there is a fine prospect, an engraving of which may be seen in Ackerman. As company would interrupt the business of the Observatory, it is not shewn to strangers; " and *some* strangers find they are *always busy* here."

In rambling about the town with the Guide book in their hands, they observed the old Castle of Oxford, which antiquaries are fond of ascribing to Saxon times, and Hearne adduces as a proof of this, that the very armorial bearings of Oxford, are a castle with a large ditch and bridge. But Hearne has omitted to add that armorial bearings were not used in England till the time of the Crusades. The castle here, is called the tower of St. George; " its walls are exceedingly thick below, and tapering inwards as they ascend, are carried up much higher than the original roof." In their pristine state they evidently formed, as Mr. Wade thinks, an enclosed area on the top of the tower; in which were two large semi-circularly arched openings, with straight sides, through which missiles from catapultas, balistas, and other great engines of war might be discharged; there were sundry smaller openings, with sides splayed inwards for the secure standings of archers." The rest of the description we may omit, for this plain reason, that it no longer exists—and with the less regret for this other reason, that Mr. Wade is not quite certain it—ever existed at all.

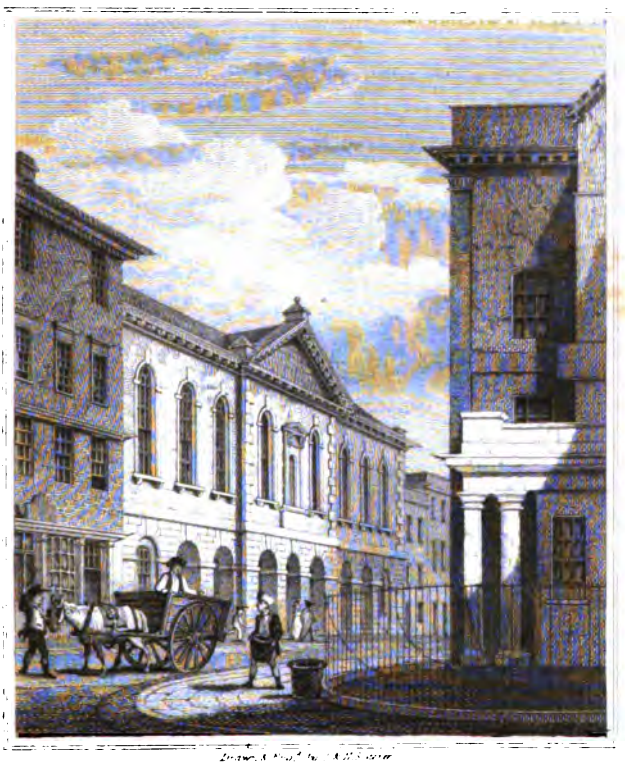
In the north-west quarter of the city, they pondered over the remains of the palace of Beaumont, built by Henry I. in 1129, about the time he built the other at Woodstock. Of the former, a small low fragment is still remaining; one of its sides has a doorway opening beneath a pointed arch. It is traditionally said to be part of the room in which Richard I. was born.

They *passed by* the Town and County-Hall, a good stone edifice, if not " a handsome one," on the eastern side of St.

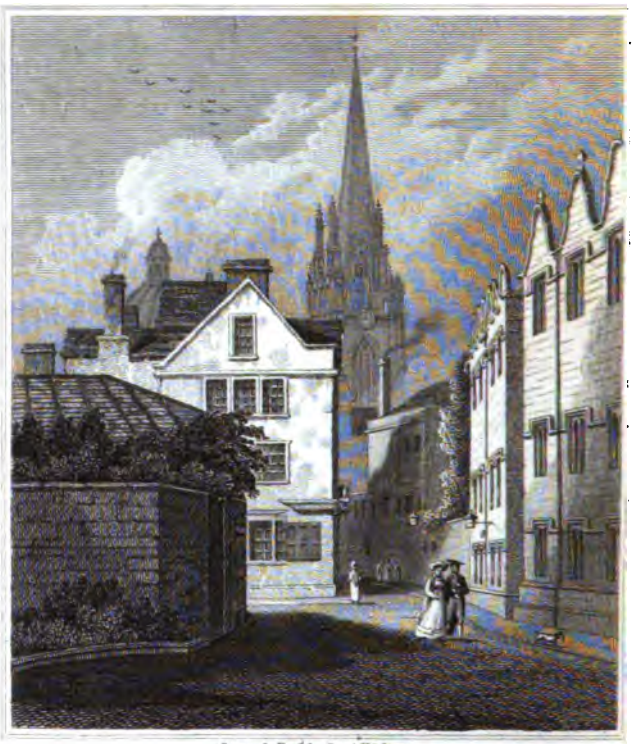
OXFORD CASTLE.



OXFORD CASTLE.



TOWN HALL.



Drawn & Engd by Land H.S. Storer.

ST MARY'S CHURCH,

(with part of Oriel College.)

London Pubd June 1 1812 by Sherwood Neely & Jones.

ST PETER'S CHURCH.

with its side aisles,

Aldate's. The building is two stories high, the whole of the lower one is formed into a piazza, the massive square pillars of which, towards the street, are adorned with rustic work. The upper story has a series of round-topped windows. Over the centre, which projects a little from the plane of the edifice, is a pediment.

I pass over Friar Bacon's study, as the company did not see it, perhaps because there is now no such thing to be seen. They saw Oxford not always as *it was*, but *as it is*; and such study is no where *at present* to be seen at Oxford.

At Caerfax they were informed that it had been St. Martin's Church, and would have been so still—only it had been pulled down *just before they came*. The embattled tower, however, still existed, for they ascended it to the top, for the prospect; it is about eighty feet high. It has a cross on its summit, and in its belfry six large well-toned bells. The interior of the church, while it stood, used to be entered by a descent of steps; a sure proof of great antiquity. The windows of this church were all of the pointed kind, and adorned with tracery: that of the chancel contained two coats of arms emblazoned in colours of rare brilliancy. Of the church as it stood, an engraving is given in the plates which accompany this work. As also of some private dwellings at Mary Magdalen Church Yard, lately pulled down. Such is the rage of improvement, in pulling down, which architects call *opening* and displaying to advantage, that authors and engravers cannot make too much haste before they are all gone.

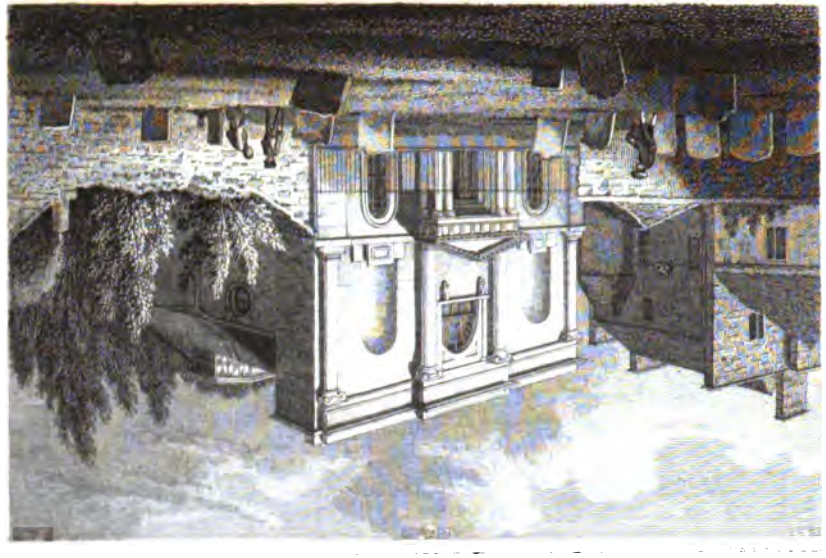
They heard divine service at St. Mary's (the University Church), and at St. Peter's. Both are elaborately described, as well as that of All Saints', by Mr. Wade. "Of the former," he says, "numerous and elegantly pointed windows, airy ranges of knotted pinnacles, and a highly enriched steeple are its principal features." It has a nave with its side aisles,

a chancel, and a tower surmounted by a spire, rising from the north-eastern side of the church, between the nave and the chancel: on the north side of the chancel is a fabric of corresponding architecture called the old congregation-house. The entire length of the edifice is 200 feet, its breadth forty, and its height seventy.

The great beauty of its spire is, that it is agreeable to a rule noticed by Mr. Dallaway: the shaft is plain, but clustered at the base; and inversely the tower on which it stands is clustered at the capital and plain in its shaft. Hence in the junction, the capital of the one is the base of the other.

St. Peter's in the east was built in the 9th century: it contains specimens of the pointed style, as of that which preceded it. The interior of it is well described by the very faithful pen of Mr. Brewer. And as to the whole exterior, as the company agreed with Mr. Wade, that it may appear unsightly, and displease from its ruggedness and want of uniformity, the reader will excuse me—from saying any thing more about it for the present.

All Saints' Church is built after a design of Dean Aldrich. This classical structure is a parallelogram of seventy-two feet in length, forty in width, and fifty in height. It has one story surmounted by an attic; in the lower are four large Corinthian windows and a doorway. The upper is, of course, lighted by five windows. Duplicated Corinthian columns line the separation between the windows of the lower story, and between those of the upper story are corresponding piers. The doors on both sides of the Church being alike, open beneath a pediment supported by couplets of Corinthian columns; a handsome balustrade finishes the elevation of the body. The steeple on the western end of the Church, is a structure of fine proportions and elegant design: it consists of three principal divisions, the lower one of which is carried up square to the height of about thirty-six feet



METHODIST'S CHAPEL.

above the roof of the church, terminating in a cornice and balustrade, and ornamented with flaming urns in the place of pinnacles. The next division is cylindrical; it is adorned with a peristyle of the Corinthian order, supporting a balustrade, on which is placed a series of flaming urns. A light octagonal spire, rising to the height of 160 feet, completes the steeple.

The Methodists and Dissenters have their meeting-houses respectively here; as also the Roman Catholics. The state of the latter, indeed, at Oxford, may be compared to a fallen star, or a winter sun—shorn of its beams.

The Wesleyan Chapel is really a classical little building in the manner of Palladio, *simplex munditiis*. It was designed by Jenkins, and built by Evans. Over the entrance-door, which is arched, a porch (for it is not quite spacious enough to be called a portico), stands out before the edifice, supported on double columns of the Italian-Doric order. A single window, arched, is placed on each side of the porch, at equal distances from the centre. Above the building is raised one story, having three arched windows: the middle one has, on each side of it, double pilasters corresponding to the pillars below: and over their common entablature is a blank attic, having double piers over the pilasters, surmounted by a very elegant and light scroll-pediment. The Chapel accommodates 800 or 1000 persons. Behind it are two school rooms for the Charity and Sunday Schools, supported by the congregation.

But all thought the front of the Dissenters' Chapel approached nearer the model of the pure antique. The basement story is Doric, like the former, only that the entrance-door has a flat lintel; that there is a triangular pediment over the entablature of the porch, and that the side windows are cut down to the pavement. It has also at each end, rustic pedestals for the pilasters above it. In the

THE TRUEORTHODOXY IN CHURCH AND STATE.

LADY G. We come now to the principal object of curiosity at Oxford, though in our view it has been reserved for the concluding one and last, the system of public instruction at this University.—FALK. English public instruction must relate to the religious and civil institutions of England. It is unnecessary therefore in this company, and certainly at this moment, to explain what these are.—IL CORTEG. We may suppose these sufficiently known to dispense with our saying any thing about them.—EDGAR. Be it so; but it is very important to Oxford, as well as to us, to consider how far these and the public instruction relating to them, are likely to be affected in particular, by that treaty so much talked of, the *Holy Alliance:* or how far such a treaty is possible, consistent with the *substance*, as well as form, of the British constitution?

LADY G. I am extremely curious to hear Falkland's sentiments on this question, connected as it is with the office of this University, the conservator of the Reformation, and holding the citadel as it were, of Orthodoxy.—EDGAR. At least this University and that of Cambridge, may be considered as the two eyes of the national religion.—LADY G. Do give us your sentiments, Falkland, on this interesting inquiry: I see the Cortegiano nods his assent.—FALK. You shall have then, very unreservedly, my sentiments on these subjects; and observe here, if they do not please, you may blame yourselves. You are principals in any offence I am going to commit: and the mischievous Ælfrida, by that smile of hers, is at least an accessory.

I should set out by reviving your recollection shortly, of

balance gives our present system. While all parties are constantly tending to destroy this; just as each nation in Europe would destroy the balance in the larger system.—LADY G. In which they would succeed, perhaps, if left to themselves; in other words, were it not for Providence—that first spring and ultimate regulator in all things.

FALK. The quarrel once kindled, and the power of Spain having rapidly declined and set, the house of Guise and France kept the quarrel alive under Elizabeth and her successors. A plausible subject and colour having been given to this quarrel, it was not long without a name also, and a strong and memorable line of demarcation was drawn between the Churches of England and of Rome. In this manner, a *particular* cause, together with a name or badge of party, were given to the settlement of the Reformation, which otherwise would have been gradually, and tranquilly, brought about by *general* causes.

IL CORTEG. Long before what is called the æra of the Reformation, the power of the popes had ceased, in point of fact, to be imperial; but it had been too long so for the popes to renounce readily the name. They still vainly endeavoured to assert the style and titles of their former grandeur, irreconcileable to, and incompatible with, their fallen condition. They had become mere lieutenants of Spain, as they must ever be of any dominant power.—FALK. In the mean while, the Gallican and other governments, who were determined not to be the humble dependants of Spain, having shifted off the papal yoke quietly, and without *eclat*, succeeded to the papal prerogatives. They did this silently, still keeping up, for the sake of public opinion, the papal banners, and externals of papal allegiance, with all the attendant influence accumulated upon an almost unlimited civil power.

Henry the Eighth happened not to be a politician.

Brave, frank, and generous, he was rather a high magnanimous lord, than the king of his people. Now, it was necessary for the ambition of Spain, to take from the popes, England.—IL CORTEG. Considering the king's temper, this was no difficult matter, especially as it tallied pretty nearly with the temper of the nation itself.—FALK. It will not consent that the spirit of its government in Church or State, should be French, Spanish, or Roman, but English only. In all ages, this has been its character. And in this sense the Church of England had been in its spirit virtually reformed long before the Reformation: for being part of a mixed constitution, it could not but partake of its mixed nature. But names and forms remained; the external badges, and these are every thing in politics.—IL CORTEG. You might to this day, in fact, have been known and recognised abroad for Catholics, as you undoubtedly are in reality, as well as in name.—FALK. Yes, but not *Roman*-Catholics. Catholics we call ourselves, and justly in our very creed. But in throwing off the papal name, its forms and badges, with the doctrines of the Roman Church, the Church of England has invincibly occupied the same position at the Reformation that it has before and since: a position the most tenable, because the most central: a position that commands or readily communicates with every other; and upon which the value and holding even of every other, together with a mutual good understanding and tolerance of all, depend.—IL CORTEG. It has been called Lutheran by some, and Calvinistic by others.—FALK. It is neither. No more is it Armenian, as it has been called by a third. It is still the same Catholic and Apostolic Church it ever was; presenting various aspects, only, according to the exigencies of the times and growing improvements of the age; and ever adapting itself to the genius, circumstances, and mixed nature, of its unrivalled civil polity.

FALK. It may be laid down as a theorem, that the less in extreme of temperature any form of constitution is, in other words, the more it is a due temper of monarchy, aristocracy, and democracy, the less will it be subject to tropical revolutions; and exactly in that ratio will be our free agency and liberty. Nor can it be denied, or doubted, that this attribute is to be found *in a greater degree* in these islands, than in any kingdom or state, ancient or modern, noticed in history.

IL CORTEG. The mixed temper of the British Constitution, its consequent elasticity, vigour, and *infrangibility* have been remarked in all ages; but in a more signal manner during the last fifty years. This alone gave it the superiority in the late contest with France.

FALK. A pure unmixed monarchy, aristocracy, or democracy, would not have had sufficient wisdom in its councils, moderation, steadiness and public spirit, on the one hand; nor sufficient identity of character, secresy, strength and activity, on the other. The balance, however, of the constitution has been all along held by the second estate. We may lay it down as a maxim, that whatever statesman acts against this truth, and would attempt to aggrandise, inordinately, either the first estate or the third, to the prejudice of the second, in such a state as the United Kingdom, he is vainly striving against nature and the immutable relations of things. The second estate placed between the conflicting extremes of our monarchy and democracy, can alone look the former in the face without danger of being overawed; and enter the lists with the latter, without danger of being overpowered. It alternately elevates or depresses itself to the level of either. But it cannot, if it would, endure a tyrant; it will not, if it could, brook a mob. The national church is, or should be, in perfect unison with this tone, and it must be so. If you look into the history of this country

for the last 900 years, you will find, uniformly, that it is the second estate which has been the occasion of bringing about or checking, of limiting and defining all our changes in public and private law, as well as in church-government. The generic term of Lord, which is national and peculiar by courtesy to England, is applicable to the three estates. To the first singly, to the second distributively, and to the third, collectively or figuratively. But it is attributed by national usage, and indeed with peculiar propriety, to the second only.

Neither of the other two estates has from age to age that unalterable consistency, which is really the palladium of national character. Hence, neither has equally the attribute of durability. A true nobleman, or gentleman, is, in his spirit, condition, and manners, at once, kingly, and a man of the people. But as a proof that the second estate holds the balance in the English constitution, let any one consider for a while, whether, of the three principles which characterise the three forms of an unmixed constitution, the most striking quality of the British, be not that of moderation; the attribute according to Montesquieu of the second estate only. The principle of activity and secresy in the monarch, and of virtue in the people, though great and powerful in degree, are not so striking and prominent. No other principle will account for, and render consistent the different struggles in our history. And whatever Montesquieu may have predicted as the immediate cause of the destruction of English liberty (which Mr. Hume is graciously pleased to call its *Euthanasia*), I will venture to prophecy that that liberty will last, so long as public opinion looks up with respect and affection to the second estate, and so long as that estate continues to deserve this by its moderation. Hume has totally (I suspect for more reasons than one), has wilfully mistaken this characteristic of the British Constitution in his *history* (as he calls it), wherein he spares no pains to belie, degrade, and

vilify the nobility and parliament of the realm. For his secret standard all along was the unmixed monarchy of France. I am sorry that others of the first eminence, not merely for talent, but for courage and virtue, have *really mistaken*, or overlooked this truth, thinking all the while they are contending for liberty! But the French Revolutionists knew it well.—FALK. And under Providence, so long as the existence of England is worth praying for, that principle will ever check and control, whether at home or abroad, all inordinate appetite for power.

But to return to the historical sketch of our Reformation, the papal power, which had once overflowed all Europe, having been long since confined within its territorial limits, and that of Spain having been afterwards consumed or parched up, there remained only that of France in the way. But by the French Revolution, that tropical whirlwind and earthquake in the political globe, this power has disappeared for a time from the map of Europe. The crisis, therefore, has at length arrived. For the United Kingdom has at length the opportunity and leisure, for the first time these many centuries (we might say, these nine centuries which have elapsed since the days of Alfred), to order its ecclesiastical legislation apart from foreign interference or foreign influence of any kind. It may now turn its attention to every part of its domestic and political economy, reviewing its laws and history. In doing this, it will of course retrace its steps, particularly for the last forty years, and thence discover the point where the first deviation originated. It will study the nature and origin of its different sects, its religious parties old and new, also what should be the state of the established clergy. And acquiring further wisdom from the knowledge of whatever omission or errors have taken place while it was not a free agent, now that it is become so, legislate and order whatever shall seem best upon the whole.

At the same time the legislature is unavoidably fettered by various forms and enactments made under the pressure of the times. It has been thought that not enough has been done at any one time, particularly at the Reformation itself. An ecclesiastical code had been drawn up by Cranmer, but laid aside for state reasons that made it imperative to postpone it for a time. A grand system of national education has been a *casus omissus* in our legislative enactments at the Reformation. And Ireland has been neglected.

If too little has been done at one time, too much has been done at another. Many acts have passed for Ireland under the pressure of the times, in the course of these forty years past; while about ninety years ago the impolitic law of Agistment was carried there. The elective franchise has been yielded to Roman Catholics; hence the petitions we are importuned with every session. For it is common-sense that these petitions will find members to present and support them, because in Ireland Roman Catholics do actually return a large proportion of the Irish representatives, and *influence* the remainder. The dilemma now offered to the legislature is either to go too far, or to retrace its steps and to re-grant in a more eligible form.

Il Cortig. And so far as these grants have compromised the Reformation, (which is a fundamental maxim of state and law of the realm) to resume them?—Falk. Undoubtedly.—Il Cortig. This may be illustrated by the ordinary expedient resorted to in conveyancing, called private Acts of Parliament. An estate is often so fettered by strict limitations, that all the parties interested in it, cannot make the dispositions of it that are for the common advantage. An act of Parliament is, by mutual consent obtained, which releases the estate from the former conditions, re-settling it in a more available manner to the same uses.

Edgar. Otherwise, the question is brought to this issue:

are Roman Catholics never to be reformed? Or are we solemnly to give up the principle (not only of the Reformation which took place 300 years ago), but of all manner of reformation, religious and civil; and are we to abrogate not only our statute, but our whole common law? Are we with the sceptics, to say that all religions are alike, there being no more certainty in one than in another, conformably to Mr. Hume's principles in his Essays and History, and of those statesmen who have been brought up in his school? And are we to quit the Constitution of Alfred, of Edward, and Elizabeth; after emancipating ourselves from the influence of one foreign power, the Pope, to be ruled and governed by a leash of foreign powers, calling themselves, and I think somewhat profanely, a Holy Alliance?

FALK. No: such a question must never be so much as entertained. This realm is essentially and immutably Protestant. Its King and Parliament will prefer the support, the hand and heart of this great Protestant people, to any foreign alliance. And still the Allied Powers profess, that their intention is only to revert to, and to re-establish first principles, restoring merely the constitution of Europe which had been subverted by Buonaparte, respecting of course that of each particular state.—EDGAR. Then all they have to do is, to let those constitutions alone.—IL CORTEO. Which must not be tampered with, certainly. The constitution of a state was never yet the creation of any human hands.

FALK. The question has been put by some in this way. As every national European Church must have relation to the particular State to which it belongs; so that Church and State itself must have relation to the ecclesiastical and civil constitution of Europe.

EDGAR. God forbid that the Parliament of England should ever acknowledge, as law, within the four seas, an imperial ukase of Russia.

FALK. Indeed such a supposition is incompatible with the profession of reverting to first principles, and of reviving and reinforcing the constituent principles and forms of government in each state. To renew them by a sound economy is prescribed by Providence itself; to counteract, or to attempt to re-cast them in a new mould, would be as fatal as it would be vain.

EDGAR. Otherwise they would arrogate to themselves a power which Providence never committed to them. A man might as well talk of giving himself a new physical constitution and a new body, as of altering and re-moulding the constitution of the realm.

IL CORTEG. If the Holy Alliance be to preserve the freedom of Europe as one fœderal community, and the national constitution, civil and religious, of each state in particular, as a member of one grand system, it is founded on the nature of things and will last. If it be otherwise, we need not be alarmed; it will soon destroy itself, or be dissolved.

FALK. But the first and most essential consideration for an English statesman (and it touches him personally), is to follow the genius of the nation, and to secure his having the hearts of the people along with him. His case would be but a hopeless one, going up Tower Hill to the scaffold, even though he had a treaty signed with all the sovereigns of Europe in his pocket. A revolution at home, by malcontents of all descriptions in politics, revenue and religion, and brought about by tampering with the national church, has ever since the civil wars of the seventeenth century, (at least until the counter-revolution of France in 1815), been as much dreaded by the British cabinet for the time being, the bare mention of it exciting as great a panic, as the coming of the Gauls did at Republican Rome. It was fated, however, though no one saw it till late, that whatever general should subdue the Gauls, would thereby become master of

Rome, and found an Empire on the ruins of the Republic. This alternative there were no human means of avoiding, constituted as the Republic was: for the *Gauls could not be united to the Republic;* they were fated to conquer, or be conquered. But our sects of all kinds, Roman Catholic and Protestant, may be reclaimed, re-united, and incorporated into the system of our common Church and State. It is of consequence not to despise this danger of a revolution, (which is by no means chimerical, and he must be a very light and presumptuous man who contemns it, or affects to do so), nor on the other hand to fear it too much; since on the dictation of any sudden alarm, the very means resorted to of stopping or retarding that event, might only accelerate it. *Medio tutissimus ibis.*

The safe policy is neither to persecute, nor to encourage and *set up* (as they have been fatally doing in Ireland the last forty years), the different sects, whether old or new, civil or religious, whig or tory; but like Elizabeth, to neutralise their acrimony, by a wise and judicious economy, in finance especially, as well as by every other act in Church and State, of a noble-minded, vigorous, and exemplary administration.

Il Corteg. But the construction of the Holy Alliance, according to some persons, seems to be (what they themselves would infallibly do, if they had a similar opportunity), that it is only a union of each sovereign against the liberty of his own subjects and those of every other state, for the sake of absolute interminable power: and that for this, as well as for revenue, it has been projected to *rumfordise* their ecclesiastical establishments, on the principle that all revenue which can be saved is wanted by the State; and that a beneficed clergy (according to Adam Smith, the apostle of our modern political economy), with suitable revenues are a useless burden to the community.

Falk. That such may be the policy of foreign powers, I

believe. However, the subverting every *Church* in Christendom, is a speculative entertainment that would be followed by this very unpleasant after-piece, the subverting the next half hour every *State* in Christendom. In truth, this was the real cause of the Revolution of France. And what tempted its government to make that rash experiment with its church, was the disorder of its finances. Let this be a warning to our statesmen, for there is the grand danger.

Il CortEG. But quitting these delirious dreams of the political economists, (the only extravagance of German brains that has not been already laughed down and exploded in England), the point most essential at this crisis, after providing for the permanent tranquillity of Europe as well as for the national safety at home, for its liberty, economy, and industry, (since being is not sufficient without well-being) the point therefore of most essential concern, is, how to renovate religion by an exemplary and self-corrected clergy, more alive and on the alert in their duties, thus stemming or turning off the impetuosity of sects; at the same time maintaining an amicable intercourse and communication, if not communion, with all foreign churches.

Lady G. In what manner should we define and class the different Churches?

Falk. Taking them historically: there is first, the primitive government of the church, under the apostles. 2. The christian church from the time of the last apostle to the age of Constantine, when Christianity became the religion of the State. 3. The Greek imperial Church of the East, from which the national church of Russia is derived. 4. The Latin or Roman Imperial church of the West. 5. All other national churches of the modern European states, by uninterrupted tradition handing down Christianity, which is still ever one and the same. All these may be, and are, or ought to have been more or less reformed, since the downfal of the Roman

hierarchy, and are adapted more or less to their several governments, as well as circumstances of the times, character and genius of their people.

Of these, the Greek Church, the real prototype of the Latin one, is suited to the two extremes of unmixed government, a democracy and an absolute monarchy.—Il Cortեg. Yes, it is remarkable that the democratical cantons in Switzerland are Roman Catholic.—Falk. And it is equally remarkable that the aristocratical cantons are not so. The church of Geneva, from which that of Scotland is copied, (and we know that till the accession of James the Sixth, the king and great body of the people in Scotland had little or no weight in the Scottish Constitution governed by its nobles) the Church of Geneva is exclusively adapted to a small, frugal, and not very rich, aristocracy. But the national church of England (mixed, because it is a member of a mixed state) is suited to a rich, powerful, and free monarchy.

Il Cortեg. In characterizing the different clergymen of the foregoing churches, it must be acknowledged, I think, that the Roman Catholic priesthood have the strongest pastoral influence, and are both the most beloved and the most feared by their congregations; and that clergymen among the Protestant dissenters, are the most popular and respected. They are also more open to be justly appreciated in their private characters; and alike with the foregoing description of clergymen,—the very circumstance of their being a sect, necessarily puts them on their good behaviour.—Falk. While the clergymen of the establishment ever have been unjustly and unnecessarily rendered an object of envy to the common people, of jealousy to their superiors, and of rivalry and hatred among their equals. It is almost proverbial in England, the disagreement in pretensions between the parson and the 'squire. Hence the brutality of the latter; the indignation at which in the sons of the Church occa-

sions pride, while a due respectfulness would occasion humility. Hence too, the license in speculation of many in England, treating an established church, as if it were a mere burden to the state, instead of being, as it is, its chiefest strength and ornament. The very subsistence even and most rightful inheritance of its ministers, are reaped in a manner the most irksome and invidious to those who receive, and the least advantageous and encouraging to those who pay. But for this, the state only, and its financiers, at bottom, are to blame. This truth must no longer be dissembled. And I must repeat it, that this illiberal treatment has had an unfavourable, though a very natural, effect on the temper and manners of too many of our clergymen also.

Yet, consider for a moment, what we owe to them and their predecessors. It should ever be remembered, and it is as ungrateful, as it is illiberal to forget, that at that great depuration and revisal of the Catholic rule, called the Reformation, the legislature having taken the Scripture out of the keeping of the popes, and having solemnly unsealed it, did commission the bishops and other ministers of its church to promulgate it to the people. They were enjoined to make readings or homilies thereon, weekly, or daily; first distributing to discreet persons, such as fathers of families, a copy of the Scriptures in English, their native tongue. The people are supposed first to hear it read in a certain order, and afterwards upon reading it at home in the same order to apply for resolution of all difficulties, or rational doubts, to the ministers of the church, who are (they certainly *ought* to be, and *may* be, coming out of these seats of instruction), learned men. This order of men were to direct their lives, studies, and labours, to that purpose exclusively, and to no other. As they were precluded by their sacred calling from attending to the arts of life, whether trade, farming, or to professions and handicrafts of any kind,

the legislature did set apart, or at least ought to have set apart, funds for their necessary maintenance and support. And as their ministry was at once important in a civil point of view, and sacred in a religious one, this provision in a rich and powerful monarchy was ordained with all proper regard to rank and dignity, after the same regular subordination that there reigns in our civil establishments.

At the same time, the bishops, under the eye of the legislature, had been ordered to give the spirit and essence of the Scriptures in that form called the Liturgy. This was enjoined to be drawn up in such a way as to give no just cause of offence, humanly speaking, to any church existing; for this is a point touching the peace of nations. But the chief care taken was for the benefit of those at home, that the Liturgy should be palpably deducible from, and referrible to, the Scripture,—and to that alone.

EDGAR. In truth it consists of nothing else. It does not, and cannot contain all; but it contains so much, and that after such a selection as will induce any *honest* man to go further, to the fountain head; and in going further, after such directions, it prevents any *sensible* man from losing his way.

This solemn promulgation having once gone forth, is now, morally and even physically, irrevocable. But the church is ever open and its ministers are ever in waiting to set forth to all such as are willing to hear them, (while the law commands every one under a penalty to hear them, except such as are incorrigibly, or incurably alienated), for these, I say, the ministers of our Church attend to set forth the evidence, the exposition, and the application of the sacred text. I need not add that this text is the supreme law of our conduct, and the charter of our condition hereafter: and that in *this* world, whatever Mr. Locke and his followers may speculate to the contrary, that law is the real first origin and sanction of all our civil rights and duties.

This I take to be the standard held up and unfurled by the Church of the United Kingdom, as contra-distinguished from the superstition of the papal church on one hand, and the enthusiasm of the innumerable hordes of fanatical communions on the other. Our Church is nothing else but a standing conservator and teacher of the Scriptures. This is the main principle of the Reformation, and of public instruction in and out of these Universities. This office is its chosen position. The Bible is its ensign and its flag, its device and cognizance are, "The Defender of the Faith:"—a title which it *is too late* for any one now to ask it to abandon, so long as the English language, race, and name are to endure.

One inevitable consequence of the utmost importance and extent followed, but reluctantly, and at some distance, the event of our Church keeping the above position; though it is only now that this consequence has at length completely and fully manifested itself to view. The Church of England having at the Reformation maintained that high and commanding position, the Church of Rome have been at last obliged to alter theirs. That it has altered it can at length no longer be concealed or denied. For besides sacrificing infinite abuses that Leo the tenth (and much wiser popes in their moral conduct at least) acknowledged to be such, disavowing and rertacting, or glossing over some certain rites and dogmas, they have translated into English the Scriptures, and do actually deliver and recommend, *or say that they deliver and recommend*, the New Testament to the people. Therefore the Church of Rome, *pro tanto*, have quitted their old ground of infallibility, &c. and have *so far* recognised the principles of the Church of England. No sophistry can explain this away.—Il Cortig. I think having given up so much, the rest they retain is not worth the keeping, and they had better be candid at once, and admit all.—Falk. At all events they cannot in candour explain away this consequence;

and if they make the attempt, I understand we may shortly expect what will eternally silence it, a recognition in a diplomatic form by the church of Rome, of that of the United Kingdom.

EDGAR. How unnecessary then is the attempt to fix obstinately the Roman Catholics of Ireland, in their schism from the religion of the nation, and how mischievous to have re-settled the Jesuits there!—FALK. Especially since it is well known, that the Roman Catholics there would, in time, by a gentle and steady course of policy in promulgating the protestant religion as it ought to be *for one single generation*, they would long ago have conformed.

FALK. These are the historical and political relations under which churches may be viewed. As to their moral relation, there are three fixed and permanent characteristics, that bear a necessary and immutable relation to the nature of man in all ages and countries. I will put this in the most favourable manner.

In a certain form of church, there is a spirit of equality among the rulers, a kind of club-like spirit, as of any brotherhood, or friendly society:—there is an exclusive attachment; a spirit of concert, secresy, economy, and perseverance, that would make any institution respected: were it not for its inseparable attendants, intolerance, pride, avarice, and its propensity to intrigue and faction.

In another, there is a certain paternal, or rather magisterial, authority, which will not admit of so much as the supposition, that it can err. Resting on its age, experience, and patriarchal power, together with its intimate knowledge of the weaknesses in mind, body, and estate, of those subject to its wardship, it appeals not so much to their reason, as to their taste, imagination, hopes, dependance, ignorance, and fears. Such a church-government is so easy to the ruler, so simple, and (considering the weakness of mankind), so

natural and obvious, while its operation is so powerful, universal, and lasting, that philosophers and politicians, as well as legislators, have always regarded it with envy, and have copied and recommended it as a model of imitation.—Il Cortes. We may remark here, that the Church of Rome became, in the history of modern Italy, oligarchical from the nature of the then existing government at Rome. And it is to this principle, as a cause, that the charges against it, of intolerance, pride, avarice, as well as its spirit of intrigue and faction, are attributable. To these attributes of an oligarchy, it vainly attempted to unite the irreconcileable and incompatible attributes of the patriarchal government.

Falk. But there is a third principle in society more intimate, more constant, and more powerful, than either of those above-mentioned. There is a being in every family that sympathises with all the members of it, and which keeps them together as one; taking the liveliest and justest concern about them it identifies its interest with theirs;—a being that, having years and discretion, is ever recommending condescension to inferiors, affectionate duty to superiors, and good fellowship among neighbours and equals. While it raises its "soul-subduing voice" to stern authority, it unites, at the same time, to patient fortitude a graceful winning meekness, and to softness of manners all the dignity of silent, undeserved, suffering! Though invested with delegated authority and power, yet unassuming and self-denying, forbearing to seek even its own:—a being, in short, which destined with pains and labour to bring man into this world, cherished and fondled him when he was an object of indifference or disgust to every other, and never forsaking him in any trial of mind, body, or estate, afterwards. The influence of woman, whether in the endearing relations of mother, wife, or daughter, is the nearest, the most universal, and the most lasting over the human heart.

It is woman that smiles first upon him, though in agony herself, at his birth; and when nothing else ails herself, at the time weeps last over him in the grave. To woman, weak, destitute and helpless as she is, "God has given all the levers that move or stay the nature of man." Let any one say in his conscience whether such a character does not approach the nearest to a truly christian temper? And let him next inquire what church approaches nearest to this, or is capable, and in a disposition, of approaching nearest to it? Certain it is, that such a temper only can win over and unite the churches of Christendom in one holy family or communion.

EDGAR. As to the bill for removing the disability of Roman Catholics or *emancipating* them, as it is called, and extending to them the privileges which belong now exclusively to the protestant and national religion, the very proposing such a thing is one of those tribunitian arts which the demagogues used to play off at Republican Rome, when moving to extend the privileges of Roman citizens to the people of all Italy.—FALK. Popularity with the mob was the object in both cases of the leaders of the people: and therefore the Senate steadily opposed and negatived the measure, as the aristocracy of England do now oppose emancipation. But whenever a minister or king of England shall be so strong as to attempt to play the part of a Marius or a Cæsar, the measure will be proposed and carried immediately. On such an occasion, obsequiousness on the part of Church and Parliament, will be the warrant for their extinction. Once vilified and become traitors, the very next moment will be too late for proffering back, like Iscariot, a return of the bribe. The answer will be, "it was *their* business to look to that, let them go and hang themselves."

IL CORTEG. But the author of the Oxonia Purgata, is an advocate for what is called *Emancipation?*—FALK. He

has some other original opinions which we shall discuss to-morrow in remarking upon Oxonia Purgata.

OXONIA PURGATA, OXFORD SPY, &c.

The tracts of the Provost of Oriel, and the Rector of Lincoln, lay mixed with some others upon the table; in particular the Edinburgh Review and the Oxford Spy. The company were unanimous against the title of the latter.—EDGAR. The word spy cannot be taken in a good sense.—IL CORTEG. Fortunately for its author, it does not apply to him. He certainly has made no new discovery, unless this be one: "the admirable firmness of Oxford in a magnanimous defiance of argument and derision, and a glorious contempt for the opinion of the world, during *the last* 200 *years*."

FALK. This is the consequence of echoing the declamations of others, without considering that, perhaps, much of the evil has been corrected 100 years ago, and most of the remainder some ten or twenty years ago. At that time indeed there might have been some colour for this hyperbolical charge.—IL CORTEG. It is to be regretted that that author who has shewn so much talent in the composition of prose and verse *(doctus sermones utriusque linguæ)*, should be so prejudiced on subjects of education; and so wanting in originality himself as to the *theory* of his poem.

EDGAR. It is truly ludicrous the importance with which he announces some discoveries in the second part to his poem, as *new*, which were actually stated and refuted several years ago, by the Provost of Oriel!

FALK. What he says, and with originality, of logic, is applicable to all tuition, monitorship, and wholesome *surveillance* whatsoever; and in my very humble opinion, it is so much for the better. "Logic," he says, "is often brought up in the first examination, because it is a *sine qua non* for

the second; and it fastens itself upon the gownsman, throughout the whole period of his residence: like the guard which a traveller has to attend him through a dangerous country, but which he is glad to get rid of for ever, as soon as he arrives at the frontiers of another."

Another remark of his is worthy of the wisest and best philosopher, if he had applied it better; "that some apparent defects are equally useful in the physical, and moral, world. It is as necessary there should be a mixture of abuse and imperfection in human institutions, as that there should be a portion of impurity in the very air we breathe."—LADY G. It follows that the argument drawn from *analogy*, and which is so often applied to Church and State (for nothing human is perfect), is in fairness also in favour of the Universities.

EDGAR. I certainly agree with him, however, "that it is an insult to common-sense to tell us that there are lectures upon mathematics and experimental philosophy at Oxford, if it is *a known fact*, that few have time or inclination to attend them." The study of mathematics is, it seems, not necessary for a degree. Honour and celebrity, indeed, attend success in their pursuit; while neither a degree nor honours follow the study of Natural Philosophy. The lecture even is only promised conditionally, that is, "if a class can or shall be formed." This is a perfect mockery, if none or few attend, or wish to attend them, while opinion and duty are against them.

IL CORTEG. This reminds me of some clergymen in James the Second's time, who upon being ordered to read to their parishioners the declaration of James, wherein he took it upon himself to repeal the Reformation, observed beforehand, that "though *he* might be forced to *read it*, *they* were not forced *to listen to it*." The congregation accordingly left the church, and the declaration was read to empty walls.

FALK. It is singular that the author should mention the following as a charge against the Universities. "The rein and not the spur, is in use there. A composition is judged not by the greatest beauties, but the fewest faults. Flights of imagination are, altogether, discouraged." Adding: "that the most needful qualifications there for writing, are education at a public school; a mechanical tact in imitating the ancient authors, (that is, the best models, you will observe); and a servile compliance with the reigning taste of the place."

EDGAR. If that reigning taste is good, (and let Parliament look to that), why not? Though I confess I do not like that word *servile*.—LADY G. With that exception, I think it is the highest eulogy of our generous youth, as well as of the grooms who break them in, and train them for the arts of peace and war.

FALK. As for the trite topic that so many plants of genius are blighted or smothered, at least stinted in their growth by the learning of our Universities, we may observe that no *real* genius was ever yet hurted by it: witness the Miltons, the Newtons, the Byrons, &c. and, not to run into an endless catalogue, the author of the Oxford Spy himself. But the method of the University brings to the test all false genius, and makes it so manifest on experiment that it stands self-corrected; nor favours the world with any more of its prolusions. If the verse of Grey be true, that "full many a gem of purest ray," &c. is never brought up to the light of the sun, there are many wits whom the University test has shewn to be no gems at all; but which have been afterwards very usefully and contentedly employed,—in glazing a window.

LADY G. Others again who were proved not intended by nature to wield the rod of empire, or to open new fields of

science, have done important service to themselves and their country, in busying themselves about the affairs of a parish, and in plain homely farming at a plough's tail.

FALK. But applauding, as I sincerely do, the poetical talent of the author of the Oxford Spy, and still more the composition of his preface, which with most of the notes I think extremely well written, and rejecting merely the canto third in order, which might suit any other order, poem or subject, just as well; rejecting further almost the whole of his supplementary poem, prose and verse, (the spirit of the first not requiring to be encreased in apparent quantity, by a *gallon of water* being poured into it), I wish that the pen which traced the following beautiful passage, had been employed on a better argument. It is where he adverts to the several reforms of discipline, which have taken place:—"A future age will hardly believe that such errors or prejudices ever existed; any severe satire against Oxford, will soon be obsolete and unintelligible. If such errors are only once brought to light, they will be like bodies that have long been shut up in the grave, which instantly fall to pieces on exposure to the air, and crumble into nothing. While the subjects on which they played, will be remembered only among the antiquities of Oxford."

LADY G. I understand Mr. Thomas Warton, also a poet, directed his wit, not against the University, but against the students and the lions (as you strangers are called), as well as your *jackalls*, the writers of Guides and Companions. For, he thought the former wanted a little illumination from the latter, and these a little instruction from the former.—IL CORTEG. The wittiest part of the book, is the title-page itself. He seems afraid that his wit may not be seen, and he is so ostentatious of himself as a good shot, that he has scared plenty of game, by pointing out eagerly what he means to aim at. He must have been but a young sportsman

at the time, and seems rather vain of his licence. I must say he reminds me of those lines in the Oxford Spy:

> " Lost, as the lamp which glimmers on the tomb,
> " He shines the meteor of the Common-Room.
> " His joys are dead ere life is well begun;
> " His wit, sense, genius, dwindle—to a pun."

FALK. But in the author of the Oxonia, we have really to do with a man of wit, sense, and genius. To whom, however, we may apply the following lines in the Oxford Spy, as fairly as to Aristotle:

> " Shall science own a literary Pope;
> " No!—Praise the master genius, but deny
> " To aught on earth *infallibility*."

I was present one day, about three years ago at St. Mary's, when all the heads of colleges were present, and was *entertained*, I must confess, by an *ironical sermon* addressed to the junior part of the University. The congregation, as you may well believe, bounced at the following passage: " In the new formed discipline, of which we boast, the philosophy which has enlightened the world is omitted or passed over in a superficial way; and the student is exercised in narrow and contracted rounds of education, in which his whole labour is consumed and his whole time employed with little improvement in useful knowledge. He has neither time nor inclination to attend the public lectures, in the several departments of philosophy; nor is he qualified for that attendance. All that he does, or is required to do, is to prepare himself to pass through these contracted rounds, to write a theme, or point an epigram: but when he enters upon life, action, his profession, both the *Little-go* and the *Great-go* (certain turnpikes, you must know, in the road to a degree here), he will find to be a *By-go*; for he will find that he has *gone by*

the best part of useful and substantial learning, or that it has *gone by* him, to recover which he must repair to the institutions in the metropolis, or in the provincial towns, instead of this famous seat of learning."

Il Corteg. I suppose this passage worked upon the risible muscles of the congregation, and produced some merry faces.

Falk. I was afraid to look round, lest I should break out into a downright laugh. And if I had begun I do not know when I should have finished, for the humour of the passage was enhanced by the gravity and *naivete* with which it was pronounced *ex cathedra*.

Lady G. But waving the place and manner, there is an authenticity in a publication of this kind that requires an answer, if it can be given to it.

Il Corteg. I have seen the sermon printed.

Falk. In another part he *hinted* something about the "*pomp* of learning without its *power*, and of the ostentation of learned ignorance, &c. *vain deceit*," &c. And he declared roundly, "that he meant in that sermon to address himself exclusively to the *junior* members of the University:" adding with good-humoured irony, "that as for the learning of the *seniors*, *that* was already too profound for *him* to fathom, too *deeply-rooted* for *them* to profit by any instruction of his; or too much involved in ancient lore for *him* to comprehend!"

Edgar. But if his pulpit-irony is sometimes in the *wrong box*, he has an energy and a gravity out of it, in his Oxonia Purgata, (certain tracts addressed to the University and the world), that make an awful impression, considering the subject, and the authority of the speaker. He has also a candour when allowing the merit of Aristotle, whom he is at the same time impugning, that I think is as manly as it is liberal. Of his energy, what think you of the following passage? I do not vouch for the correctness of the application to the persons and subjects in question, but this at least appears to me

eloquent. He is speaking of the public lectures on natural and experimental philosophy. "The person who has filled the chair for more than thirty years, whose loss every friend of philosophy must lament, and whose memory every one who heard him will think upon with gratitude, was the eye of Oxford. For you might pass through the schools, and see men with learned faces standing on their rostrums, and disputing in all the subtleties and chicanery of logic, as blind in regard to the subjects of learning, which they affected to discuss, as the oak on which they stood,—where all was darkness—into the under room of the museum, with the professor in his chair, his book in his hand, and his experiments before him,—where all was light."

Falk. Alas! I am afraid we have too much light at present. The brass mirror of the modern physics, reflects the light so strongly that it has struck many a spectator stone-blind.

Il Cortes. It must be allowed the philosophy of mind has for this last seventy years been adjourned for physical speculations and materialism. Our financiers now place all *their* abstracted notions and metaphysics in paper money and specie. What with these and the chemists and physicians (the true ghostly confessors of this day) nature is become the exclusive object of our study and worship, instead of the God of nature and his providence. As a proof of this we have rejected, and necessarily, the *natural* philosophy of Aristotle, for on that subject we are not to be contented but with the very best. But we have not been so difficult as to reject his *moral* philosophy, not taking so great an interest in this latter subject. Yet, I think, the Rector of Lincoln asks well: "why should we reject *that* under the authority of Newton, and not *this* also, under the still greater authority of the Gospel?"

Edgar. He shews great fairness in allowing, what ap-

pears to him, the real merits of Aristotle. After saying that his Acroamatics happen to be written in a more abstruse style than the other works of the Stagyrite, and difficult to be understood (unless explained in a *viva voce* conversation for which they were designed;) and that in two others of his works there is truly much refined metaphysics and original philology deserving the admiration of every age:—(though he thinks, perhaps justly, these studies are much too difficult and abstracted for younger minds), he speaks thus of the great master of the Lyceum: "*Etenim fuit is quem vere dicas cognita et perspecta habuisse, literisque consignata ad posteritatem transmisisse, fere omnia quæ, ea ætate, satis digna et erant, et videbantur.* After admitting that he extended the boundaries of science, he says; "that Aristotle was an acute and able mathematician appears more clearly, from his analytics, than from any other of his works, which (the Analytics) contain the philosophical *rationale* of that all perfect science; but which as a *logic only, is inapplicable*" to all other parts of learning: these not partaking of its scientific perfection. That he was an exquisite *philologist*, versed in all the deep philosophy of language beyond the fathom of the common grammarian, as well as a deep *metaphysician*," he repeats in his third, quoting his first, address. In which, however, I must observe, he had said also, that "Aristotle failed in his physics and dialectics also," (according to the *Rector*), "merely because he had *the misfortune* to pursue the *wrong method* instead of the right; the synthetic instead of the analytic."

Il Corteg. In discovering logic, as well as in discovering any thing, he must have followed the *method* of *discovery*, that is the analytic method; but in *teaching* logic as any one must, or in using it as in any other communication of discovered truth, he followed the synthetic method. In truth, this is the method of all communication; and it is for

the sake of communicating it again, that we discover anything.—FALK. This seems admitted in terms where the Rector says, "that syllogism could be of little use in the investigation of truth, or in the advancement of learning; *whatever use it might be of in the communication by discourse.*"

EDGAR. The Rector repeats, "that Aristotle, in his book of Categories, and in that on Interpretation, has displayed much refined metaphysics and original philology, deserving the admiration of every age." And of his works, generally, he acknowledges with Lord Bacon, the value of the monuments they contain, hoping only the University will always make *a proper use* of them by *a proper degree* of cultivation. He seems to think (consistently enough), that as the modern art of war is altered by the invention of gunpowder, so is the modern philosophy by the method of Bacon and his followers. FALK. In physics no doubt it is—by the modern discoveries, as in morals—by the arrival of Christianity.

EDGAR. Speaking further of the examinations in the Greek and Latin tongues, called the *Literæ humaniores*, he observes, "besides their connexion with our religion, these languages are the doors into the gardens of Greece and Rome, replete with vast historical resources, and with those monuments of taste and elegance which have never yet been improved; and therefore still remain as standing models for study and imitation. *Not however the philosophy they contain.*" He shrewdly asks, "why should young men be directed to learn all the morality of the ancients, under the plausible suggestion that they may compare it with the morality of the gospel? Why learn first the false, to learn afterwards by it the true? Why not rather learn first the true, as a standard to reject the false; if, indeed, they are to learn this at all?"

With regard to the lectures given at Oxford, the learned

and eloquent Rector of Lincoln College, does certainly sum up some grave charges, which do, as certainly, require an an answer. It is not for us to decide "where doctors disagree;" but these charges require an answer. In particular, after giving a table of attendances, and shewing their gradual and yet rapid declension, of the neglect of mathematics, "a science," as he beautifully (because truly), says, "enshrined in a circle of light," he says "he is lost in amazement!"—IL CORTEG. As, indeed, any rational man must be.—EDGAR. "Grammar," he says, "is totally omitted." Speaking of some new *projêt* of examinations then the *tapis*, he mentions, as a known fact, the Regius Professor of Greek having lain dormant for more than twenty years; and he calls upon him with a stentorean voice, to discharge his public duty, or to resign. This was ten years ago.

The principal finely observes, while touching upon classic ground: "it is impossible that poetry, which is its brightest ornament, which glances through all its avenues, and illumines the scenes both of Græcian and Roman antiquity, should not strike his attention." He calls it "the child of imagination, one of the richest and sublimest faculties of the human mind, to be cultivated and improved in that stage of life when it is plastic and capable of impression. In classical poetry, one of the first and fittest objects of academical education, richly supplying the imagination with models of the best taste, that both "raise the genius and mend the heart" in an exercise than which none more usefully delights, and strengthens *the judgment*. In this department, a professor may range through the rich and varied fields of the purest delight, directing his pupils to every delicious and fragrant flower." And yet in this lecture, the attendance is so scanty, that he compares the professor to "the dying swan."

FALK. It would be invidious to follow the Rector through

his animadversions upon the other Professorships, as well as on the shortness of the time, and the insufficiency of that test called *Public Examinations*; but if these things are not already mended, they should be so, and no doubt they will be. It may be of use, however, to enumerate the objects proposed in a College-examination, as the intention at least seems faultless, whatever may be the execution. 1. The rudiments of the Christian Religion, to see that the foundations are firmly laid in the students' understanding. Some portions of the Greek version are read in the original, and interpreted with pertinent questions put and discussed. 2. Upon the Church articles, questions are propounded, and solved on reference to Scripture. 3. The evidences of religion, natural and revealed. 4. The *Literæ Humaniores*, and the rhetoric and moral philosophy of the ancients; together with the *Dialectica*, or logic, of Aristotle. 5. Three volumes of the Greek and Latin writers of the best age, answering to whatever critical and historical questions may be started thereout. 6. The candidate is next to read an English author *extempore* into Latin, or to translate it in writing. 7. Mathematics at large. 8. And last, which I think its proper place, the elements of natural philosophy. Il Corteg. Is it possible that it was ever in contemplation, to have all this in one examination only, which was to last, too, but half an hour?—Edgar. We have the authority of the Rector of Lincoln College for saying so it was:—that is, ten years ago.

Il Corteg. What, then, is the course of studies pursued here?—Falk. Nothing seems less understood, or more industriously misrepresented, than this matter.—Il Corteg. But are not the misrepresentations on both sides?—Falk. At all events, the course was reformed and settled some years ago.—Il Corteg. Upon what occasion?—Falk. The answer to this might seem some admission to our impugnants;

but we should never be ashamed to own *we have been* wrong: and the reform itself admits, that all was not right before. Certainly it had been too long slept over.—IL CORTEG. But even the improved plan, though pretty when sketched on paper, may, like any other, work ill in practice, or be wholly impracticable. And I think I have heard you admit, that the books and portions of science, for the first year alone, of a student's residence at the University, are such and so many, that no genius, by the most diligent study, can finish them in the whole four years of his stay here?—FALK. They do not come here to *finish* the circle of knowledge, but only to be soundly initiated. Besides, the plan pre-supposes a good preparation, with living guides to shorten the length of the journey, and pioneers to smooth the difficulties of the road. Then, too, it is idle to think that any general system can equalise the powers of different minds.—LADY G. Not to mention unequal stations and unequal years of life.—FALK. The only convenient and practicable standard is a general undistinguishing law, as in the liberal professions of the world at large, it is therefore the respective standing. And since compulsion (an instrument, even in the nursery, far from the best, or the only one), is here quite out of the case, the governing principle must be emulation.—IL CORTEG. But emulation again depends on opinion; the fashion of which is set by those who govern church and state. And if at court, and in the liberal professions, literature and science, are not esteemed as they ought to be, (I say as *they ought to be*, for they might be esteemed too much, and there are still higher, as well as lower and more engaging, interests to be attended to), how can we expect that the rising youth, especially of rank and fortune, will be very *emulous* about such things?—FALK. Opinion is the *primum mobile* undoubtedly. At the foundation of Universities, this opinion was dictated by ecclesiastics, who drew up the scheme of

our education. Ecclesiastics have now too little power and influence, because they had once too much; and Henry the Eighth's object at the reformation, was not religion nor *education*, but reprisal, money, and power. Education has been a *casus omissus* in our legislative enactments.

In the absence, or neutrality, however, of opinion or fashion, favouring the true University pursuits, it is hardly therefore, to the examinations, perhaps a mere form, but to the discretion of tutors, and to the student's own exertions in private, that we must look for the discipline of Oxford. EDGAR. I wish you could add, to the public lecturers also.—FALK. It is not *their* fault, perhaps.—EDGAR. Nor that of the students?—FALK. No: nor of the principals, fellows, and scholars of this University. The fault lies out of this place, and we have hinted at it above.

Upon the course of studies, we have not time for details. But the first examination, that is, after two years standing, supposes the student an adept in the purest classics, in Aldrich's Compend of Logic, the best: also in elementary geometry at least. If he fails, it passes *sub silentio*.—IL CORTEG. You pass also *sub silentio* the phrase for this.—EDGAR. He is "*plucked.*"—IL CORTEG. Of course it will be some time before his wings will be sufficiently fledged and feathered to attempt any daring flight, or indeed to try his wings at all.—FALK. He does not receive his certificate; But he may present himself the next term, new-fledged. After obtaining, however, his certificate, the rest depends entirely upon *his own* exertions.—IL CORTEG. I do not like its depending entirely upon any thing so problematical as *that*, by the bye.

FALK. After the third year is completed, the student may present himself, (though it is common to defer it to the end of the fourth,) for the second examination. At this he is questioned touching the rudiments of the Christian reli-

gion, its primitive languages, its history; then as to its whole scheme; its evidences; the thirty-nine articles of the national form of it; which last qualification pre-supposes the having studied some good commentary upon them. He is also again examined in the leading principles of logic. On this occasion some selections are made from the Organon of the great master of the Lyceum.

The examination then proceeds to Rhetoric and Ethics: upon which subject the justly esteemed treatises of Aristotle are chiefly used. I need not remind you of their merit.—Il Corteg. I am free to admit that they are above all encomium. So are his *Poetics*, and in the opinion of many, his *Politics*.—Falk. These, again, are left to the option of the student.—Il Corteg. It is singular that *this* should be left to those who are the least capable of forming an option?—Nor is the subject surely a matter of indifference. Especially as the *Politics* are in fact the continuation only and completion of the Ethics.

Falk. Besides these, the *Rhetoric of Quintilian*, and the philosophical works of Cicero, (especially that *de Officiis* as belonging to ethics) are admitted; but not indispensably.

In speaking here of the classics you are not to understand that they are studied merely for the Greek, and Latin idioms, or even for their style: but, in truth, for the vast store of knowledge, morals, political and historical, they contain.

Il Corteg. You forbear to speak of the little time given for these examinations, the choice of the examiners, the technical *routine* of the questions and answers, which two parrots, almost, might be taught to give?

Falk. I do; these are matters of regulation, which either are, or may be, provided against. In all conduct, as in law itself, much must be left to the discretion of officers themselves, according to circumstances, which cannot be foreseen, and therefore cannot be with precision, fore-appointed.—

Lady G. We must view these things with grains of allowance and with the most liberal candour.—Il Corteg. The student, I observe, names his own authors at his own option. Falk. Yes, but then he is taken at his word, and is expected not to slip. The great object, however, is a deliberate, accurate, and scholarlike construction, not a hasty superficial one, taking too extensive a range.

Besides the questions and answers given *viva voce*, many matters, particularly on mathematics, are resolved upon paper, while other things are going on. The examinations are public, and must be attended by a numerous audience; as it is a previous condition to a student himself being examined, to have attended the examinations of others. The thing itself, too, is interesting as an exhibition; and naturally draws an audience. The place is in the public schools, and hence their name.

Il Corteg. From all this, however, I can collect, that though all is public, the public have no control nor voice? And the whole thing his evidently pre-concerted. It is not a real trial, but a solemn play of one: its being public therefore is all a mockery.

Falk. Were it otherwise, the constitution and government of the University, could not be relied on or foreseen for a single day. The examiners can produce any given result they choose. Whatever privilege, benefit or immunity, success either supposes or leads to, it is clear the examiners, that is, the University, can command this, as a man may his limbs or property.

In this way it is still managed, that however extensive and multifarious be the compass and attainments of any student, these can be exhibited: while those of the most narrow powers and attainments are equally sure of what is called a degree at the usual time; provided, there be not on the part of the latter extreme incapacity, extraordinary want of

schools to recite lessons learned in private. I used to think it depended wholly upon the Principals and Fellows?—Falk. That cannot be; the tone and character of these must be placed in the third degree of influence; the second is the virtue of the student; but the first is the opinion of the world out of doors, and principally at court, as above-mentioned.

Il Corteg. But as to the College-lectures: this is said to be an innovation upon the original plan?—Falk. I do not understand that, unless you mean an innovation of 1000 years standing, or more?—Il Corteg. I suppose it ceased for some time at the English Universities, and has been revived again. It has uniformly prevailed in the Scottish Universities, and, I believe, in most, if not all, foreign ones. Falk. There is no solid objection against the system of lecturing except one (which is easily cured), the making them exclusive. Whereas, they should be admitted concurrently, or rather subordinately, to the system above-mentioned, of private reading under tutors, with reference always to public examinations.

The Provost of Oriel has discreetly limited the pretensions of the lecturing system: observing well, that it is adapted rather to hearers of extraordinary powers, and is not to them the only, nor to them and others the best, means of conveying instruction; particularly to ordinary minds, that is, the great majority of students. And though it powerfully excites the thirst for distinction, and thus promotes emulation (his leading principle), yet, as he well observes, "our English [John Bull] husbandry is truly on a large scale:—let us beware how we sacrifice, after the example of vain ostentatious breeders, the food of some twenty or thirty head of good cattle, for the sake of making a proud shew of *one*."—Il Corteg. I agree with the Provost here; though I do not see how these proud shews are cha-

racteristic of the lecturing system, in particular, more than of the other modes of teaching? I agree with those who complain that the *farming society* have spoilt at least *half* your conversation and mutton in England already; and that your Rumfordising economists would annihilate—the remainder. Boards of education have a similar tendency.

EDGAR. But, in fact, Oxford admitting the lecturing system, with the rest of its constitutions, to a certain extent, might still "cultivate, as an experiment, the sending out over Europe the fame of a few exalted individuals: or acquire renown by exploring untrodden regions of observation and science;" affording, at the same time, a greater supply of subordinate talent, in consistency with the Provost's professed principle of emulation?—IL CORTEG. In the *forum* of the world, its system could not defend itself without this. FALK. Hence, the fame of the Scottish and Swiss students every where; and hence, perhaps, the real occasion of the improvements lately adopted, and concerning which, you put a question to me some time ago. This is the only effectual answer it should give to its impugnants; without compromising its dignity so far as to answer unauthorised accusers.

IL CORTEG. But I can never go along with the Provost in that part of his reasoning, where he says, "as the students are taught, not by tutors, but by public professors, *it cannot well be ascertained*, what impression *these* make on each individual." Why cannot it be ascertained? Is not the University responsible for this? It certainly undertakes nothing less. What kind of institution would that be, where the professor answers to inquiries: "you must collect how far these things exercise the student's mind by the general tendency of such studies!" But why not see that the student's mind is so exercised? The students might, for such non-interference, be as well *any where else* as at

the University. It is not for such expectations they have been sent *here*.

FALK. You overlook all this while, that the University of Oxford is not a national foundation?—IL CORTEG. But the nation has adopted it; and has given it, with its sister Universities, the exclusive privilege of initiating the members of the Church, as well as of the learned professions; while the nobility, gentry, and merchants, send to it their children as the great standard of education.—FALK. But it is clogged with statutes, making provisions for the neighbours and kindred of the respective founders; confining its choice to certain schools, dioceses, counties, parishes, and families even, all so many variant constitutions, more than one of which cannot be the best. Are the wills of private benefactors to be set aside? If these were public bounties, the legislature might ordain what is for the best; but it will always respect private property.

IL CORTEG. And for that very reason it should interfere to see the intention of the founders carried into execution. These estates are not the private property of the University, but a trust for certain charitable uses. To consider them otherwise for one instant, is already a violation of private property.—EDGAR. And the worst of all violations, for it is by a trustee.

Mr. Cockburn, Christian Advocate at Cambridge, has proposed a plan for limiting the duration of all Fellowships to ten or twelve years, giving compensation, of course, to the present possessors.

FALK. Not to mention other hardships which would be attendant on this, the great object he proposes (that of sending Fellows of Colleges into active employment), is already effected by the permission universally granted of non-residence.

IL CORTEG. Yes; but the non-residents ought, in conscience, to leave their fellowships behind them. Do you

call *this*—the respecting the wills of the donors and the rights of private property?

LADY G. I understand not more than one sixth part of the Oxford fellows are resident, very few more than are engaged in the business of education. The rest are dispersed throughout the world in different ways.

IL CORTEG. Neither can I agree with the Provost, that it is not, and ought not to be, the business of a collegiate body, the encouragement of speculation; or that their business is rigidly to execute an established system, and nothing more; merely to teach and recommend what is thoroughly known and approved. This, no doubt, is their first and most indispensable duty, so far as regards the students; but as it cannot and need not occupy the whole time of the Principals and Fellows, these might devote some of their leisure to the Muse of liberal speculation.—LADY G. Besides, is it certain that even that first paramount duty, the business of education, is scrupulously attended to? For if it were, it must be confessed to be a great matter. But I agree with him, that what is truly the business of so illustrious and eminent a body, possessing, as it does, the standard and test of truth, "is, by their authority, to try new opinions. It is absurd, and even indecent," as the Provost observes, "to expect that every crude opinion, or untried theory, shall enter and take the chair as soon as it demands admission; often too with great clamour and insolence: and that these venerable sages of instruction are to rise up for it and make room, in order to receive it. Let the experiment, by all means (if there be any man announcing that 'truth has spoken to him before other men,' a very high pretension you will allow), let the experiment be tried, and repeatedly, in some insignificant spot, some corner of the farm; but let us not risk the whole harvest of the year and cut up even the soil itself upon a *doubtful* project."

Il Corteg. Many instances have occurred of speculators who had a good estate from some downs, the soil of which yielded only a short sweet grass for flocks of sheep. They were advised to plough it up, and to convert it into arable land, in the view of becoming rich all at once; they did so, and were ruined.

Falk. You will all allow, that as to another province of education the most important of any, the Provost is right in saying, that Oxford is slow to believe any new discoveries can be made in it: adding, "that the scheme of *Revelation* is closed, and no new light can now be expected on earth to break upon us."—Il Corteg. True; but the scheme of self-*Reformation* is not closed.—Falk. I am free to acknowledge that; and further, that as Oxford is a great teacher, it is Κατ εξοχην the teacher of the scripture; and that its first care should be, that that may never be again, as heretofore hidden from the world; then mis-interpreted and perverted, so as to have become an engine of fraud, error, blind *superstition* and tyranny, at one time—as of fraud, error, blind *fanaticism* and anarchy, at another.

But to conclude this short sketch of its course of teaching, the discipline of composition in English and Latin prose, occasionally in verse, is rightly provided for. A *precis*, or abridgment, called here a *collection* of what one has read or heard: also a review, or re-capitulation of former studies examinations and collections: with prize exercises recited in the theatre at the annual commemoration, conclude the circle of instruction at the University.

Il Corteg. What, then, are we to consider as the consummate Oxonian, το τελευταιον επιγεννημα;

Edgar. According to the Rector of Lincoln College, or of the Provost of Oriel, (I forget exactly which), it is—to write well.

Falk. And I agree with him, if we take those expres-

sions in the most extended sense, the sense in which Castiglione uses the word *Cortegiano*, and the conception Cicero entertained of an all-accomplished orator.

Lady G. Espriella says, that the Universities are the spots where established opinions are inculcated.—Il Corteg. He is right if he means that they are the standard of opinion in religion, government, and science, in good literature and taste; but he is wrong, if he means the fashionable opinions of the world.

Falk. I take the latter to have been his real meaning: for he adds, that a knowledge of the world is gained here.—Il Corteg. Ridiculous! Of domestic life, of which the sex forms so large a part; of the world abroad, of which it also forms such a part; of the arts and different trades and professions by land and sea; of public, or official business, what idea can be gathered here? But here, a thinking student, if he be really one (study and thought being by no means the tone or mode of this place), may learn the elements of knowledge, and may make a good analysis of some general chapters of life, of himself and his fellows, of the clerical character, perhaps, and of the future unfledged statesman, orator, and writer.—Falk. An elementary discipline, which, for every reason, can never be well prosecuted afterwards in the accidents, changes, business, and masquerade of human life.

Il Corteg. To fit us for the world, for human life, for human affairs, is the rational object of education. But for this purpose, that is, to be fit for the world, it is by no means necessary to be like it; rather the contrary, but still in such a way as to be able to put up with the world, and to be put up with, by it. A servile dependant and imitator of it, is any thing but a man of the world, properly speaking. It is better to kick the world, than to be kicked by it. In doing so, it will not quarrel with you; its instinct is so much that of a

dog, that it will only like you the better. It is your politicians that are the flatterers and lick-spittles of the world; but to consider for a moment these just above the rank of brutes, and to take them as men, who, by flattering the world's vices and weaknesses, lead or govern it; government is a system that acts not wholly by force and fraud, nor wholly by religion and reason—neither by mere authority, nor mere vicious compliances,—bribery or vindictiveness—bullying or persuasion—but by all these, according to the tempers of individuals and bodies of men, and the circumstances of places and times: for it is a mockery to talk of justice, equity, and public spirit, in these, or almost any, times. Now the lessons of childhood, boyhood, and manhood, (or the nursery, school, and the world), are independant of that at the University: at least the first and last are undeniably so. These will take care of themselves, *malgrè qu'on en ait*. What, therefore, an University can, and should, do, is to exert itself in those matters only that are within its province; and its province extends over the most virtuous and critical season of life, our adolescency. In this it should give those acquirements which the other schools are defective in; and by all the means in its power, counteract and break the force of those evils, excesses, and defects, that it is not in its power fully to cure or prevent; taking care, however, not to give habits that disqualify for the school of the world. Perhaps the best thing it can do, is to cross the maxims and institutions of the nursery and the world as much as may be, so far from fostering and promoting them: this should be the real tendency of its discipline. Home, or the nursery, gives domestic habits; a public school, forensic and republican ones; a University should give contemplative, secluded, and speculative habits. The world gives active, industrious, interested habits, a hollow clamorous patriotism, a spirit of chicanery, intrigue, and faction, an apathy to every thing

that is liberal, a sceptical indifference and disbelief of religion, an indulgence of sensual pleasure, a *lying* scandal, a *sorry* ambition, and a cold *isolated* avarice. A University should give the *beau ideal* of the love of our country, of pure religion, pure government, heroic temper steeled with courage and gentleness, humility, disinterestedness, abstemiousness, celibacy, implicit obedience. This is the way to teach youth one day how to command; and how to manage that brute, the world, and its groom or rider, government.

The world gives practice; a University, theory: *that* is for action and business, *this* for discipline and preparation. The world discovers; a University teaches what is discovered and established as truth. Without ringing antithetical changes, in short, the very contrary biasses should be given in this place to every thing *out* of it; not to destroy these last, for that is impossible; but to correct and regulate them. As a proof that this is not a mistaken principle, we may illustrate it by one topic only, that of religion. Let any candid man who knows himself and the world, and who has, of course, read, thought, and conversed, with every variety of rank and character, say, whether there is a day that every one of us does not violate *every* maxim of Christianity? Yet, what would this world be without it—or, at least, *something that looks like it*, is borrowed from it, and has, at least, if not the name, some traditionary reference to it? Who can deny that Christianity has a visible, as well as a secret and universal influence, over communities as well as individuals, in the treatment of the sex, of children, servants, neighbours, rivals, and even enemies? From the cradle to the grave, it is diametrically opposite to all our practice. It is the same with the other parts of University, or theoretic, discipline and learning. If the original intention of its institutions be kept up (I admit they are not, and it is all a farce and joke, but I am speaking hypothetically), it is a hermitage

of prayer, fasting, and watching, of self denial, and religious meditation; a *real* penitentiary, the best antidote and alterative diet and regimen against worldly-mindedness. Its very characteristic lesson, its logic, is full of impediments, steeps, labyrinths and precipices. The fair region of discourse is taken by the Alps, as Italy was by Hannibal. The tendency of the world is excitement and new changes called improvements; of the University, it is a *remora* upon the spirit of enterprise ever launching out into a sea of doubtful innovations.

LADY G. But if the nursery, or home, give one set of habits, school a second, and college a third, the world being different from all, the character will be as mixed and uncertain as the very climate under which we live?—IL CORTEG. It will be so much the better, and more in the analogy of the constitution under which you live, as also of that general constitution of the world under Providence. Such is our mixed condition here, in this life.

EDGAR. Espriella says, that these Universities were originally founded for one profession only; and that the education here does still point to that one only?—IL CORTEG. I wish the second part of his proposition were as true as the first.—FALK. It ought to be true; for whatever our pursuit is in life, we are still supposed ever to remain of that one profession. Every man is bound to be a christian.

EDGAR. But *quis custodiet custodes?* who should be visitor?—FALK. I leave any one to answer *that* question as well as he can. It should be Parliament; but upon the strictest inquiry I know of none, except Providence. *That*, only and alone, takes care of what is right. What is wrong has friends enough, and is sufficiently robust in this world to take care of itself.

These institutions, however, under the vigilant control of Parliament, *should be* the vicegerents of Providence.

They should adapt and point their discipline from time to time, still counter-balancing the world; for the world is constantly changing, some say for the better, others for the worse; but that it is continually changing all agree.—Il Corteg. It is only changing or revolving in the same dull circle: scepticism and dogmatism are the two poles of its speculations. The opinion of the world, often vacillating, or tremulously stationary, as the needle of the compass, varying more or less in certain latitudes.—Lady G. They say the mariner's compass gets mad at the poles?—Il Corteg. I really do not know. I never was mad enough to make the experiment.

Falk. I am sure the *philosophical* compass does. Now you are talking of opinion, you remind me, by the way, of *faculties*. We may now answer a question put by Ælfrida some time ago, why physicians are called gentlemen of the faculty by way of eminence?

At Oxford, as at Paris, there are four faculties (or members, limbs, powers, organs, and eyes), of the University. 1. The arts, including the *literas humaniores* and philosophy. This *is said* to have been much the most ancient and extensive faculty. 2. Theology. 3. Medicine. 4. Jurisprudence, or Laws.

Il Corteg. I think the first usurps a wrong place in your distribution, and should stand where you have put the second; but go on.

Falk. I think so too; for the highest degree is that of Doctor; while of the arts, there are no degrees higher than Bachelor and Master. The word faculty is used absolutely, however, and by way of eminence for what is chiefly studied and taught at any place: thus the faculty of Paris was theology; of Orleans, law; but of Montpelier and London, it is medicine.—Edgar. For a similar reason, perhaps, gentlemen of the long robe are called at London,

professional men: the several Inns of Court having been the exclusive University for teaching the common-law. The interests of *body* and *estate* are alone minded at London.

IL CORTEG. The modern spirit of *rumfordising* every thing (taken from the Swiss and German economists), is such, that it would retrench the learned professions altogether as useless. Surgeons and apothecaries do now supersede physicians in many establishments; attornies, the men of the long robe; while the clergy are elbowed off by parish clerks, churchwardens, and lastly, by the Bible Society agents. I am pretty well aware, that *certain* statesmen and *financiers* relish this very well; but do the *populace of reasoners* consider how fatal it will be to liberty? We talk of the *republic* of letters, and yet would destroy the most vital members of it, the nobles of literature and science.—LADY G. I like better, I confess, the analogy of a free monarchy, which is mixed; and the best ingredient of the composition is a well-educated aristocracy.

EDGAR. According to political œconomists, revenue, public and private, is the only rational object of study; and bodily labour the only standard of value.—IL CORTEG. There cannot be a more pernicious barbarism; it is like all the rest of their odious statistics. Adam Smith's principle of the subdivision of labour, and his *enlarged* ideas of letting religion and letters, as well as trade and farming, *shift for themselves*, without any particular fostering of those of the native growth of England; this, with the *useful* and *agreable*, (in other words, interest and pleasure), of that sceptic, necessitarian, and sophist, Hume—these mad philosophies, together with the politics of those, who would prefer a good soldier to all the saints in heaven, are nothing but the fruits of materialism and atheism. But whatever the world abroad, and courts which are its creature, may denominate *valuable*, necessary, and *useful*, I suppose the world and they will

take sufficient care of it, leaving *other* concerns to the Church and University. However, I would throw out this warning to Oxford, against following that down-hill road, (or rather precipice), the assimilating its opinions, science, and studies, as well as its recreations, to those fashionable in the world, whether it be the fashionable modern philosophy, or the modern gambling and electioneering: that to an infallible certainty, as soon as this should come to the public ear, and be known to the world, the very next morning some Premier or Chancellor of the Exchequer, for the time being, will cause their revenues to be swallowed up in one vote, and that with the unanimous voice and acclamation of all England. For Oxford will have thereby stood, self-confessedly, stultified and useless.

EDGAR. "The system of non-residence," says the Provost of Oriel, "is carried so far, as to have affected materially the aspect of the place. And of those who reside here, very few are possessed of leisure to carry on learned works. The character of a College-Fellow, so often formerly made the theme of satirical humour, has, like that of the country squire, nearly disappeared. The Universities have lost much of that characteristic physiognomy they once had, as a residence of learned leisure, and as the *emporium* of literature."

IL CORTEG. I am heartily sorry for it. And if, also, they are above the cares of education, according to the original and best intention of the founders, the world will ask what are they good for? For the education, agreeable to the taste of modern philosophers and courtiers of all ages is ever better acquired elsewhere.—EDGAR. It has been invidiously remarked, (in the spirit of the Jacobites, Wood and Hearn, no doubt, and of some jesuits, very active these twenty-five years past in England and Ireland), that it is a hard case these foundations, which were intended as bounties for the Roman Catholic religion, should have operated as bounties against it?

FALK. The founders took religion as it stood in their barbarous days, without prejudice to its reform. For none but God is infallible. They are to be presumed ever of the national form of religion actually lawful, subject to the wisdom and control of the King, the Lords Spiritual and Temporal, together with the Commons in Parliament assembled; which, under the name of the Legislature, represent this great Protestant people. And our reformed church itself has no other title.—IL CORTEG. Nor ever had, nor ever will, or can have.

EDGAR. But was it the intention of the founders, that the Principals, Fellows, and Scholars, should enjoy at best, a learned oscitancy, without the duty of teaching?

FALK. We might perhaps even say that. However, upon looking into the charters and statutes we could easily come at their real construction. But abstractedly speaking, students are not essential to a college. There may be a very flourishing college without a single adolescent student in it. Witness the Royal Society, the Society of Antiquaries, the British Musæum, the College of Physicians, &c. &c.

IL CORTEG. But courts of equity constantly interpret wills contrary to the letter, and agreeably to the spirit—that is—the intention of the testator, (in order to render the execution thereof in any way practicable, which otherwise is a dead letter), by accommodating it to what is usual in nature, and possible in practice. Might not such courts, or at least that higher court, Parliament, look more narrowly into the execution of such bequests, and see that men only of distinguished piety, learning, and diligence, should enjoy the fruits of such endowments?—FALK. Undoubtedly it might; and this so far from violating private property, would be, in truth, preventing its violation.

But further: the Universities have made it a law to themselves by their contract with the public; and that high court called *opinion*, will not suffer the infraction of this.

They enjoy, (and long may they enjoy it, is my prayer), a paramount privilege, the superintendancy of the national education. They must, therefore, with the benefits thereof, take the burden, which they have imposed voluntarily upon themselves.

IL CORTEG. At all coronations, a solemn oath is administered to the King, as first magistrate, though surrounded with all the ensigns and pomp of sovereign power, imposing on him the most sacred duties.—ÆLF. AND ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY.

IL CORTEG. We cannot dispense either with the active service of this militia an University, against the borderers of Hume and Adam Smith's school, "to resist, with the arms of common sense and common spirit, that dynasty of *fools*," as the Psalmist would call them, "possessed as they are with the madness of incredulity, and a lust of doubt."

Man is a moral agent, and though his physical constitution is analogous to matter, yet he is connected with religion and law by the nobler part of him, his mind. He must not be made a mere German or Russian tool of, a dead instrument. He is an accountable moral being to God and his country. Mind, and not body—the head, and not the belly—hold the standard scales of value. In this age of materialism, physicians (the priests of this day), augur, I know, only from *the state of the entrails*, as the haruspices of old did at Rome and Egypt. But we are composed of more heavenly particles; mind—an immortal soul; "in itself a good, and of the highest order, without reference to bodily diseases, appetites, or bodily wants." Nature and the world will take care of these, or rather these will take care of themselves. But a civilised community must have institutions, that will take care of the dialectics of thought and moral feeling, the keys of divine and liberal knowledge. Religion and polite learning are exotics; they are not the ori-

ginal growth of any soil and climate; though by due cultivation, in the hands of the skilful gardeners in these sequestered spots, they have been, as it were, naturalised among you, and have thriven like vigorous forest trees, the palms and cedars of Egypt and Lebanon. Without this care you would never have known of them, and unless this care be kept up, you will come not to know of them a second time. The essential wants and necessities of life, the vermin cares of the world and of courts; that locust, the lust of money and power, and the blights of servility in office—would soon cover the soil, and occupy and over-run the land.

Thus there are occupations and habits, which unless by these foundations of private benefactors, or of the legislature, could never be cultivated at all. In answer, therefore, to the popular query,—What good is Oxford of to the man of business? will the studies taught there make a man's fortune? I am sorry to say that *other* studies there do make, and have made, many a man's fortune, who went to the place in search, not of knowledge and religion, but of *connections and patronage*, intruding upon a table not intended for worldly-minded men, "and shoving away the worthier bidden guests." It is useless remonstrating with *them;* one might as well, in a fine speech, address the ears of a wolf that is just about springing into the fold. But to an honest man of conscience, shame, and feeling, I would say, it is not fair, nor is it the business of any one to go to Oxford to make his fortune. The only persons who should go there, are those whose fortunes are made already, the nobility and gentry, together with those *who are fit to be* of the clergy. The younger brothers of these, who may succeed to their titles, estates, patronage, and office, in case of death, or other accident, (and a certain supply of others not of the rank of the two former, by way of resource, of men worthy of the sacred calling, of more than ordinary promise, what-

ever their rank, birth, or fortune, may be), should be superadded to these: allowing, in this case also, for accidents of death, &c. to keep up the supply; that the United Kingdom may never want apostles and martyrs even, if necessary, in the cause of the national religion, liberty, and learning. But the profane and sordid fortune-hunter, or the office and benefice-hunter, scare him away as you would the serpent-tempter from the enclosures of this delicious garden of Eden.

Those, therefore, who, in the education of their children, propose merely the making a provision or fortune for them, if this be their object, they should send them elsewhere, and not to Oxford. And be it ever remembered, that what is called *talent*, with *classical scholarship*, &c. is but a secondary thing. It may be all accomplished; yet, if without principle, a sound dialectics, and a rational devotion, it is no better than those unfortunate beauties of the other sex, who draw from us a groan of pity and compassion, not without horror, in traversing the streets of the metropolis. London is *their* college or asylum; but the air of these sacred mounts should direct our thoughts higher, calling us away from the ever-recurring wants and appetites of the body, from every thing sordid, mean, base, and unworthy. "An enlightened devotion, a high sense of honour, a disdain of death in a good cause, whether under the instant frowns of a tyrant, a junta, or an infuriate rabble; a dutiful love of one's family, and of one's country, the larger family; a spirit of national enterprise; an intuitive sense informed by the purest dialectics to distinguish truth from error" (whether of vice, superstition, or fanaticism, popular faction, and still more factious court-intrigue), "are engendered by the *proper* studies of this place."

It is ever, too, the proper study of a University to maintain, that (since to avoid error is the cardinal point of teaching

the making discoveries being foreign to it), logic cannot be too scrupulously adhered to. "It gives, besides a quick perception of unsound reasoning under all its disguises and and artifices, a rigorous accuracy wherein every argument is analysed, and the reasoning stated in its most elementary form on both sides." This I call fair play. Logic is as essential as the art of self-defence in pugilism and tactics: "if the contending parties be of equal power (which is the only way of trying the utility of any method), truth must prevail." Though Aldrich's Compend is as yet the best, who will object to any one, who can, making that better? Gillies has done much towards giving the world a conception of some others of Aristotle's invaluable works. Unfortunately we can have but the fragments only, and disjointed members of the Stagyrite's mighty mind. These may be adjusted, however, into a symmetrical assemblage, as the two *candelabre* are in the Radcliffe Library, made up of antique pieces into a composition of singular beauty and harmony, insomuch, that any spectator would mistake it for the original placing of them. What then must have been these fragments of Aristotle when they were entire, and put into one composition by his own master-hand? "For his compositions were not desultory essays, nor ingenious *diatribes:* they were what is the highest and most laborious effort of the human mind, entire systems moulded all at once into a full and perfect shape," like the adult Minerva springing in full armour from the head of Jupiter, *opere di prima intenzione.* "Logic he absolutely created; *there was nothing in that kind before.* But no subject was too vast for his comprehensive mind, none too minute and intricate for his sagacity." No man admired and imitated him more than Lord Bacon. "If ever there were a man who laboured against visionary systems and prejudice more than another, and to establish the reign of reason, good philosophy, and common sense, it was Aristotle."

Taking these institutions to be acting up to their real intention, I think also with the Provost that their instructions "are fitted to control private mercenary pursuits, inspiring a love of true glory, fatal to the narrow habits and prejudices to which the separation of the professions and occupations of civil life, and the still greater separation of self from the public weal, give birth. These are too prone to usurp over our nobler studies; particularly over those which if we do not contract a relish for in youth, we never can afterwards. A moral blank, an intellectual barrenness, a poverty of fancy and invention, a dearth of historical, (as well as of mathematical, dialectical, and poetical) illustration succeed. And in the end, there ensues a famine of all those ideas which strengthen and decorate truth, which enable us by sympathy to identify ourselves with our present cotemporaries,—living over the times that are past, not without regret,—and anticipating, not without hope, the future."

THE END.

ERRATA.

Sig.	page.	line.			
D	11	6	for	" Wittenagemote counsel"	read council
D	1	2	—	" Ashmoleum"	— Ashmolean
Q	13	13	—	" simplex mundi*tis*"	— mundi*tis*
O	16	28	—	" *h*ead	— *b*ead
P	4	31	—	" pod" or bean-pod	— *bean*
S	9	12	—	" satu"	— *sc*itu
E	1	23	—	" pediments"	— parapets
S	16	19	—	" *h*is evidently preconcerted"	read *is* evidently preconcerted
B	10	23 & 25	Omit the full-point before the transition-stop or mark of suspense		
A	3	Dedication,	—	" Respecful"	— Respect*f*ul
S	7	10	—	" naivete"	— naïveté
L	3	17	—	" terrasse"	— terrassé.
K	8	22 & 23	read	" that it is a proof of the scarcity of books in 1497 & 1498."	

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ANATOMICAL SCHOOL.

LIST OF COPPER-PLATES.

1. Rewley Abbey.
2. Oxford Castle.
3. Caerfax Church.
4. St. Giles's Church.
5. St. Mary's Church.
6. Osney Loch.
7. View from Christ Church Walk.
8. Boat House.
9. St. Peter's Church.
10. St. Magdalen and St. Michael's Churches.
11. University College.
12. Merton College from Christ Church Walk.
13. Library, Oriel College.
14. Founder's Cup, do.
15. Wadham from Trinity College Garden.
16. Wadham College.
17. St. John's College.
18. Crosier, do.
19. Crosier of Latimer, with the Sword presented by the Pope to Hen. VIII
20. Baliol College.
21. Brazen-nose College.
22. Library, Corpus Christi College.
23. Corpus Christi College.
24. Crosier, do.
25. Jesus College.
26. Exeter College.
27. Chapel, Lincoln College.
28. Hertford College, with the Schools' Tower.
29. St. Alban's Hall.
30. Edmund Hall.
31. Part of St. Mary Hall.
32. New Inn Hall.
33. Magdalen Hall.
34. New Magdalen Hall.
35. Drake's Chair, Picture Gallery.
36. Schools from Exeter Coll. Garden.
37. Magdalen Tower.
38. Ancient Pulpit, Magdalen College.
39. Magdalen College.
40. Holywell Mill from Magdalen Walk
41. New College from the Clarendon Printing Office.
42. New College.
43. Crosier, do.
44. All Souls' Coll. from Queen's Coll.
45. Hall, All Souls' College.
46. Salt-cellar, do.
47. Tripod, do.
48. Christ Church, from Corpus Christi College.
49. View from Christ Church Walk.
50. Bridge Street.
51. Anatomical School.
52. Canterbury Gate.
53. Trinity College Chapel.
54. Trinity College.
55. View from Trinity College.
56. Worcester College.
57. The same from High Bridge.
58. Pembroke College.
59. Queen's College.
60. Drinking Horn, Queen's College.
61. Peg-cup, Museum.
62. Henry the Eighth's Chair, do.
63. Radcliffe Library from Exeter College Garden.
64. One of the Candelabre, Radcliffe Library.
65. The other.
66. Clarendon Printing Office.
67. Botanic Garden.
68. The Observatory.
69. The Town Hall.
70. The Methodists' Chapel.
71. Independents' Chapel.
72. View of Oxford.

WOOD CUTS.

1. An Oriel Window in Front of University College.
2. Part of the old Fortifications.
3. Water-conduit, formerly at Caerfax-cross, but now in the Park at Newnham Courtney.
4. Grotesque Sculptures in Magdalen Cloister.
5. Fragment of an old Altar-piece in the Cloister at New College.
6. Statue of Cardinal Wolsey in a niche of the Quadrangle of Christ Church College.
7. Inigo Jones's Porch at the Entrance of the Botanic Garden.
8. Oxford Castle.

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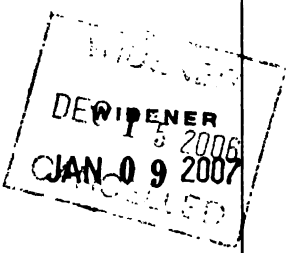

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